

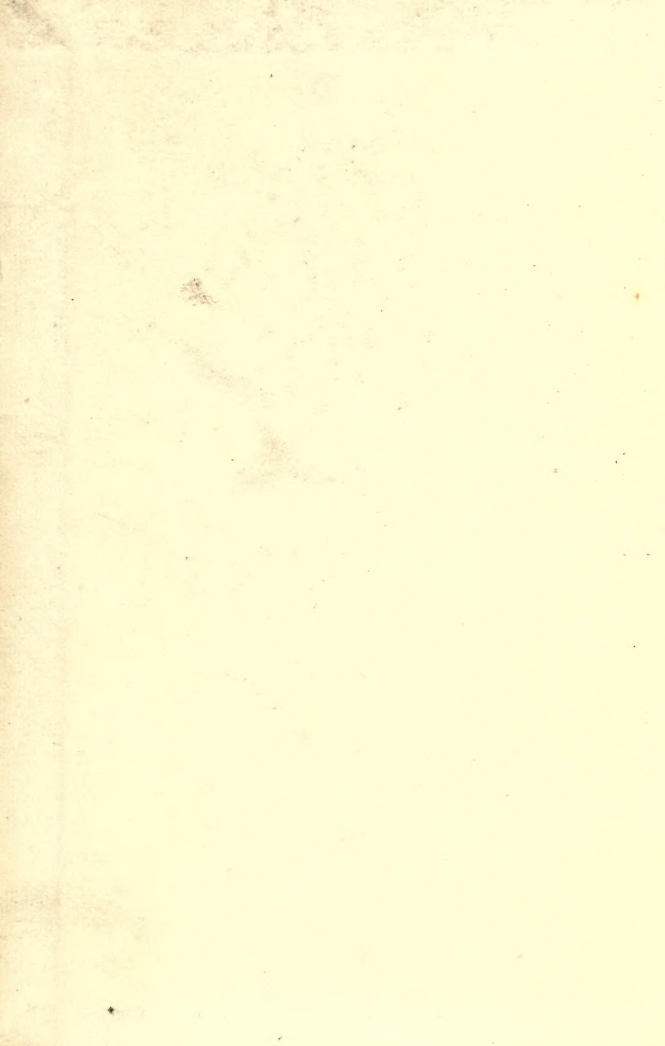
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Spiritual Flowerets

by E.B. Palladino S.J.



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Spiritual Flowerets

IN HONOR OF THE

BLESSED MOTHER OF GOD

WITH AN INTRODUCTION

AND

*Directions for Using the Readings and Slips
to the Best Advantage*

BY

FATHER L. B. PALLADINO, S. J.

Ninth Revised and Enlarged Edition

Permissu Superiorum



PHILADELPHIA

H. L. KILNER & CO.,

PUBLISHERS

1177
2577
P. 16

BX
2182
P34
1908

7/10/41

11,777

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THE RT. REV. J. B. BRONDEL, D.D.
ON SPIRITUAL FLOWERETS.

REV. L. B. PALLADINO, S. J.,
Missoula, Montana.

REV. DEAR FATHER,

Your seventh and revised edition of the May Blossoms¹ came duly to hand. I read them with much spiritual profit. I am sure they will do an immense amount of good. Each blossom is as a seed, thrown into the heart of the individual who receives it, and as it is personal and but one seed of truth given at one time, it is bound to grow up with all the vigor of the soul.

What I admire is the practicability of every act of virtue inculcated in language suited to the people. Your ministry in which you have grown grey gave you the necessary experience to give practical advice in a practical manner.

May our dear Lord and his Virgin Mother be for many years to come your delight on earth, until the day they will receive you at the golden gates of Paradise. Yours most devotedly,

✠ JOHN B. BRONDEL,
Bishop of Helena.

Cathedral of the Sacred Heart,
Helena, Montana, April 6th, 1899.

¹ The title under which Spiritual Flowerets first appeared. See the Preface to this ninth edition, and the Introduction.

PREFACE

TO THE NINTH EDITION.

Spiritual Flowerets is a unique publication, the only one of its kind, so far as we know, being published in two different forms, that is, in tiny slips, and in book form. In slip form, it has gone through several editions, the latest one having been issued within the last twelve months. In book form, it made its first appearance in 1899, when H. L. Kilner and Co., of Philadelphia, who had been publishing it in slips for some time, brought it out as a booklet, under the original name, May Blossoms ; now changed to Spiritual Flowerets, as explained in the Introduction.

In this, the second edition in book form and the ninth in slip form, are contained all the readings or paragraphs published heretofore, that is to say, 720. One year or so of comparative rest from missionary duties, has given us the time and opportunity to go over the work once more. This we have done, and as now offered to the public, the readings are all newly revised, several retouched and a few also recast.

We here wish to thank those of our friends who by their kind criticism and suggestions,

have enabled us to correct some minor defects which had been overlooked by our shortsightedness.

The Preface to the eighth edition is reproduced, being partly historical. We only rectify a misprint in the date 1879, which should be 1877, and also an ambiguous construction from which it would appear, as if *May Blossoms* or *Spiritual Flowerets* had been published in book form prior to 1899, and this, too, by John Murphy and Co., neither of which being the case, except with regard to the Introduction, intended to accompany the slips. The dual form in which the work is brought out, lends itself to some ambiguousness, and our reference to it in that preface, having been made without any distinction of 'which was which,' conveys an erroneous meaning, which we have also corrected.

Lewiston, Idaho,

Betrothal of our Lady, Jan. 23, 1908.

PREFACE

TO THE EIGHTH EDITION.

The picking of the May Blossoms,¹ we mean their compilation, was commenced whilst the author was convalescing from a protracted spell of sickness at St. John's Hospital, Helena, Montana, in the spring of 1877. Devoting to it subsequently spare moments snatched here and there, as other occupations would permit, the May Blossoms were first published at the Mission of St. Ignatius, by the Mission press in 1886, the typesetting and presswork being done by the Indian children of the School. Later on, in 1891, they were revised and reprinted, John Murphy and Co., Baltimore, Md., being the Publishers. They have since passed through several editions, the sixth, seventh as well as the present one, being enlarged by the addition of several new readings. In the present edition the May Blossoms are issued for the first time also in book form.

It had been the author's wish for some time to revise once more the little work and add to it some new paragraphs, suggested by further experience and observation. The

¹ Now, Spiritual Flowerets. See Preface to the ninth Edition and the Introduction.

opportunity of doing so has just been brought around by his being confined again to the Hospital for several weeks. He has thus been able to while away part of the time and devote it to the revision of the little work. It is hoped that the changes and additions now made are for the better, and that the May Blossoms, as they appear in the present edition, will prove no less acceptable than beneficial to a larger number of souls.

It only remains for the author to entreat all those who may derive some benefit from these spiritual flowers, to remember him, were it but once, in their prayers, and ask of God and the blessed Mother, that he be not one of those who "*say and do not*," and a castaway himself after preaching to others.

Missoula, Montana,

Feast of the Purification of the Blessed
Virgin Mary, 1899.

Spiritual Flowerets

INTRODUCTION

WITH

*Directions for using the Slips and Readings to
the Best Advantage.*

WHAT THEY ARE.

The Spiritual Flowerets are printed slips, one inch by three inches in size, of different colors, and each one containing a practical suggestion ; that is to say, a thought to be reflected upon, or a little something to be complied with as an act of homage and devotion toward the blessed Mother of God. The readings or paragraphs are entirely independent of each other, and thus, every slip is a finished little whole by itself.

The little papers are the result, not only of study and observation, but also of experience and self-introspection extending over a whole lifetime.

WHAT FIRST SUGGESTED THE IDEA OF THE SLIPS.

The thought of them was first suggested to us by often noticing with what eagerness people—and not always youngsters, either—would grab at a bit of candy for the line of erotic and silly reading that went with it. This gave us the first idea of the tiny slips with their few lines, as probably not a useless contrivance, though somewhat novel, for doing good.

DIFFICULTIES ATTENDING THE PROJECT.

Although the carrying out of the scheme as conceived, appeared at first an easy task, as a matter of fact, it proved more difficult than one would imagine. Besides aiming at making the slips inexpensive every paragraph had to be a complete little whole by itself, practical, pointed, and above all, as brief and concise as possible. And since the several readings were all to be cut up into so many tiny slips, not only neat and tasty in appearance, but also of uniform size, uniformity in size being indispensable for the cutting, it was necessary to determine their dimensions beforehand. As a consequence, every paragraph had to be so constructed as not to exceed by one word, nay, one single letter, the space adopted. Hence the difficulty. For, leaving aside all the rest, to couch a thought, a practical suggestion with clearness, precision and somewhat persuasively in just so many letters, and not one more, proved at times, truly, a procrustean task. To accomplish it, some of the readings had to be written and rewritten over and over again a number of times ; a fact which, we are sure, will not be wondered at by any one *who knows*.

THE READINGS MOSTLY CULLINGS.

The Flowerets are mostly cullings, taken principally from Holy Writ, and from the Manna of the Soul, by Father Paul Segneri, S. J., our daily meditation book for nigh forty years. A few, perhaps, might be called original, if aught can be so in things moral and religious at this age of the world. As a dish when prepared differently is wont to suit more palates, so also, not all being of the same cast of mind, the same thought has been presented, now and then, in a somewhat different form.

Still, variety has been aimed at, and out of the whole number of readings no two will be found exactly alike.

Words from the Holy Scriptures are always given in italics and between quotation marks. All reference, however, to Book, chapter and verse had to be omitted, to economize the limited space at our disposal.

When first published the Flowerets consisted of 360 slips. They now number 720 ; and come from the printers done up in neat bunches, each bunch being a complete set of all the different readings in just so many slips. A copy of this Introduction is intended to go with every set.

WHY FIRST CALLED MAY BLOSSOMS.

Blossoms of the fruit-bearing kind being the earnest of the fruit itself, the little papers were named blossoms, or flowerets, in a similar but figurative sense, and this, in the hope that they, too, would ripen into wholesome fruit of their kind, namely, spiritual. Hence, in imitation of flowers, they were gotten up in different colors ; and having been first conceived and planned out, to do service during the month of May, hence also their original name, May Blossoms.

We now call them simply Spiritual Flowerets, as more appropriate, and lest their use and usefulness should still appear restricted by a title whose restrictive meaning they have outgrown.

VALUABLE FOR THE MONTH OF MAY.

But yet, they will be found specially useful and valuable for the month of our Lady ; experience having shown that their introduction and use in connection with that month's devotions, are always accompanied by most grati-

fying results, such as increased attendance, and a noticeable revival of fervor and interest on the part of the people.

MAY DEVOTIONS ON THE WANE.

We regret to say it, and would fain hope we are mistaken, but an impression has been gaining on us, and others alike, that our Lady's month is no longer what it was thirty, forty years ago. How beautiful and charming were once its devotions ! What large and eager crowds would attend them ! There seems to be no doubt, that the devotion has lost much of its attractiveness in many places, and that the earnestness and pious enthusiasm with which it was formerly kept, have been fagging and gradually dying out, to the detriment of our Lady's honor and the good of many a soul. But, then, being as we are a race of inconstant and ever changeable mortals, it likely must needs be so.

HOW THE SLIPS ARE GIVEN OUT.

A number of the little papers are spread out in layers one across the other on small trays, or still better, in nice, shallow baskets, eight or nine inches wide, by two to three inches deep, or thereabout. Some young ladies charged with holding the baskets, a little before the Congregation begins to leave the church, take convenient places at each aisle's end toward the door, and standing one on each side of the aisle or exit, hold out their baskets to the people, who, as they go past, pick up from the nearer basket every one a slip and take it along, to read and ponder at leisure, and also, as will be said directly, to comply with its requirements.

Young ladies love to be intrusted with the task of arranging and holding out the slips ;

and if this be done as suggested, while facilitating the taking of but one slip at a time, and doing so more expeditiously, it will also obviate delays and crowding at the doors.

SOMEWHAT FORMAL, YET PREFERABLE.

The giving out of the slips in the manner proposed may appear somewhat formal, but it will be found an additional help to further their use and object; as thus hardly any one will leave the church without taking a slip. Still, this formality may be dispensed with, particularly through the year. The little papers could then be left in a convenient place near the entrance of the church, where those who wished could help themselves to a slip at their own pleasure and whenever they wanted.

WHAT IS MOST IMPORTANT.

The point of real and great importance is, that *all should take with them one of the little papers, no more than one at any one time, and do something in keeping with it.* That is to say : *the particular act of virtue specified in the slip should be put into practice to the letter, whenever feasible, or as near to the letter as one is able to do so.* Or else, the reading itself, that is *the maxim which it presents, should be pondered over attentively and stored up in the mind and heart, as a practical rule and guide of one's interior and exterior conduct.*

It is precisely in this, namely, *in doing something called for by the little paper falling to one's lot that the very nature of these Spiritual Flowerets and all their usefulness consist.* Hence, this point cannot be insisted on too much ; and all should be reminded of it, and made to keep it constantly before their eyes.

NEED NOT BE RETURNED, MUCH LESS
SHOULD BE DESTROYED.

The little papers are not to be returned ; still less should they be destroyed. To save them, is to continue their usefulness ; and they can be made to do good service as book-marks, particularly, in one's prayer-book. Charmed, as it were, by its look and littleness, you will most likely read over the slip every time that it comes under your eyes, and maybe, with even greater profit than when it fell first to your lot. The same holds good also with regard to others, who happening to see the tiny slip with its few lines, will not be able to refrain from reading it, and they, too, will be the better off for doing so.

EQUALLY USEFUL THROUGHOUT THE
YEAR.

Though the tiny slips were first intended for the month of our Lady, the spiritual advantages to be derived from them are not, by any means, confined to that one season. Wherefore, not only we should here suggest, but earnestly also recommend, that they be made use of the whole year around by giving them out, either *once a week as a weekly homage to the Queen of Heaven*, or at least *every Sunday preceding any feast of obligation or devotion* established in her honor by the Church.

This could be easily done by bringing the little readings to the notice of the Congregation, calling attention to their meaning, object and usefulness ; and leaving the trays or baskets, as already suggested above, in a convenient place near the entrance of the church, where those who wished could help themselves. Such practice will have the further advantage

of keeping before the mind of the faithful even those secondary feasts of our Lady which, if not entirely ignored, are often overlooked or forgotten by many; and thus also of promoting that much more Mary's honor, as well as devotion to her among the people, to the greater good of their souls.

GRATIFYING RESULTS.

Pastors of souls who may adopt the tiny readings for the spiritual good of their flocks, will soon see for themselves the gratifying results, and be surprised at the usefulness of so simple a means toward quickening the Faith, awaking interest in things of the soul, and stimulating young and old to works of true and solid piety. Through God's mercy and the gracious intercession of His blessed Mother, some rusty old sinners also, who may have resisted the grace of conversion for years, will be brought back to the practice of Religion, their hearts pierced and broken by the few lines of this or that slip falling suddenly and most unexpectedly under their eyes. But of this a little further on.

As their adoption and use entail no additional labor, and the expense would be only nominal and trivial compared with the benefits to be gained from them, why may not zealous Pastors of souls introduce the slips among their flocks?

IN BOOK FORM.

For private use, and in behalf of those who may wish to pay the blessed Mother of God an act of homage every day in the year, the readings are issued also in the form of a little book.

To use them in this form to the best advant-

age, every evening before retiring for the night, open the book at haphazard, and take for the devotional practice of the next day the reading or paragraph that falls first under your eyes. Or else, determine beforehand, that is, before opening the book, the reading which you intend to take, whether the first, second, third, etc., on the right page, or the left, and then open the book. By doing so, you leave it more to God to design what reading He may be pleased to have you take ; and this, in turn, will make the reading that much more beneficial to you, and prompt you at the same time to comply with it also that much more faithfully, as something specially assigned to you by God's Providence. Take but one reading for each day, no more than one for each day, mind you ; and *make sure that you do something in keeping with it*, as directed above.

If the booklet be used in the family circle, every one should proceed in the same way. We lay stress on no one taking more than one paragraph or reading a day ; and the reason is plain. The readings are all practical and demand fulfilling. Whence follows, that if you take more than one for each day, you will be either unable, or unwilling to comply with them ; and so, to take more than one resolves itself into compliance with none.

APPROVED AND RECOMMENDED.

The little work has been shown no little favor by the Rt. Rev. J. B. Brondel, the late Bishop of Helena, Montana, and other Prelates in the United States and Canada, who were pleased to extend to it their warm approval and commendation.

THE WONDERFUL WAYS AND WORKINGS OF GOD'S GRACE.

To our personal knowledge, not a few of the short readings making up Spiritual Flowerets, have a history of their own ; a history, on the one hand, of many an edifying example which they were instrumental in bringing about ; and on the other, of many a singular favor with which the most gracious of queens, the Virgin Mother of God, has vouchsafed to approve and bless the little practices.

The ways and workings of God's grace are never more wonderful than in what is, in the meaning of St. Dionysius (*De Eccl. Hier. c.*, 3), 'The most Divine of all Divine works, the salvation of souls.' And when our Lord Jesus Christ Himself assures us (*Matt. x.*, 42 ; *xxv.*, 34, 35), that a cup of cold water given in His name, will not be without reward in Heaven, we can easily infer that, as in the order of nature, even more so in that of grace, great things may have their start from very small ones and that so little an action as giving a drink of water, may be not only a part and complement, but the very beginning of the crown of a Saint. Truly, here 'small beginnings make great endings.' Many a Saint's life is proof of this, and as Faber says that 'a cross is a crown begun,' it will be seen on Judgment Day, that to some incident seemingly casual and trivial ; to a sound that struck the ear ; to a thought that flashed through the mind ; to a sight, an alms, a prayer, in a word, to a little something were linked, as to their starting-point, some of the brightest crowns in Heaven.

GOD HELPS THOSE THAT HELP THEMSELVES.

But God helps those who help themselves, and the Saints would not be Saints to-day, if

in the building up of their crowns they had failed to put in what was expected of them, that is, their own co-operation.

And this leads us on to another reflection closely connected with our subject, and which will set forth, even better, the value and importance of the little papers with their few lines.

IMPORTANCE OF THINGS SEEMINGLY OF NO IMPORTANCE.

Both reason and faith teach us that, whatever the immediate causes at play may be, nothing happens but by the will of God. Even those things where mere chance would seem to have the greatest share and most to do, are regulated by God's Providence, as we are plainly told in Holy Writ. "*Lots are cast into the lap, but they are disposed of by the Lord*" (Prov. xvi. 33). What then, has at its back Him who is infinitely wise and omnipotent can never be casual or irrelevant.

But again, as God made us, each and all, for Himself, and we are His at all times, and at no instant of our lives may we cease tending to Him, it necessarily follows, that whatsoever happens in time and place to any of us individually, must needs have a bearing on our souls one way or the other, for weal or woe, just as our choice and conduct in the case conform or not to the will of God. Whence appears at once how important the little papers may be, and consequently also, how important it is, that all should comply faithfully with any reading that may fall to their lot. For how small and insignificant be, seemingly, the act which one is thus called on to perform, becoming, as it does under the circumstances, an act especially assigned to, and expected of the individual by God's Providence, there is attached to it, beyond the shadow of a doubt,

a particular blessing. It is an actual grace ; and therefore, correspondence with it by one free from mortal sin, will add to the store of his merits ; while complied with by one in a state of sin, though not meritorious, it yet will help by way of disposition, as schoolmen speak, to bring about the sinner's conversion.

IMPORTANCE OF THE SPIRITUAL FLOW- ERETS WITH REGARD TO THE CON- VERSION OF SINNERS.

Nay, in the latter case, namely, that of sinners, the little practices would seem to acquire an importance all their own. For, as in every act of Religion there is implied an act of submission to the will of God (St. Th. 2, 2 q. 8. 1), it follows, that any act of Religion wilfully performed by sinners, is in itself some submission of their wills to the will of God, and as it were, a move in the direction of their entire conversion. And though the submission here implied be still very little, indeed, and most imperfect, it is not for that devoid of all importance, considered especially on the part of God. For, an act of submission is an act of humility, and humility, as we know from the Scriptures, always appeals in an especial manner to God's infinite mercy and liberality ; it being written : "*God giveth grace to the humble*" (Jas. iv, 6).

This, perhaps, may account why the return to God of many sinners, as a matter of fact and experience, is often traceable to some act of Religion ; and why men of God are wont to lay so much importance on sinners taking up, or holding on to some pious practice, how little it be : while on the contrary, the devil never ceases to inspire sinners with a dislike and loathing of every exercise of piety and devotion,

A SPECIAL MARK OF THE TIMES, LIFE'S ACTIVITIES MOSTLY SPENT IN THINGS MATERIAL.

In connection with what has been said thus far, we may further remark, that perhaps not without reason one might say of our times, what the Prophet lamented of his: "*With desolation is all the land made desolate, because there is none that considereth in the heart*" (Jer. xii, 11).

There is no denying it, people nowadays are so engrossed with temporal concerns, and so distracted by the world's inventions and novelties, that in the din, the whir and whirl of an over-busy life, and in the feverish pursuit of gain and pleasure, they have neither will nor time to think, much less to care for their souls. Whence, even among many Christians, a practical indifference concerning religious duties, God, the soul, Eternity, that is simply appalling! Yet, who can really wonder? What fuel is to fire, acts and works are to Religion and Faith; and as fire without fuel, so also, Religion and Faith without acts and works must needs soon languish and die out. "*Faith without works is dead*" (Jas. ii, 26). So it is written.

STIMULATE THE MIND AND HEART TO SPIRITUAL ACTIVITY.

Still, who knows but that a thought thrust into one's mind *in season and out of season*, and, as it were, by stratagem and surprise, so as to provoke some reflection; or a small act of virtue, the littleness of which would be, perhaps, the only inducement to coax some people into performing it, may not prove with God's grace and the merciful intercession of

his blessed Mother, like an impulse given to a sluggish heart, or like a bit of leaven that will quicken a languid and torpid soul into a more active Christian life ?

LIKE RAINDROPS FERTILIZING THE SOIL.

Meant and directed, as they are, to awaken interest in things spiritual, the little slips may also be compared to the tiny raindrops that fertilize the field. One little drop falling upon an individual blade of grass, will at once impart to it new life and freshness. Multiply the drops to a shower, and the whole field will be revived and smile in the restored vigor and beauty of its verdure. Even so ; one of the tiny readings falling to one's lot and taken in by way of assimilation, that is, by complying with it, will produce in the mind and heart spiritual effects, very similar to the natural effects caused in the blade of grass by the raindrops falling upon it. Scatter the slips in numbers among the crowd, and they will be to the Congregation what the shower is to the field.

TAKE WELL WHEREVER INTRODUCED.

Young and old, and men as much as women, soon become interested in the little readings. Their nature and brevity, as well as the adjuncts of time, place, newness, etc., render them such that they can hardly fail to arouse attention and stimulate reflection ; and are, therefore, that much more apt to make and leave on one's mind a lasting impression for the good of the soul, which is their aim and object.

**GIVE HONOR TO MARY AND ARE
FOSTERED BY HER IN RETURN.**

Could we render to the blessed Mother of God greater service and homage, than by seeking to accomplish such an object through devotion to her and for her sake? And could the object be better attained, than by thus securing Mary's gracious and all powerful intercession and help for its furtherance?

Wherefore, in view of what has been set forth in this introduction, we would fain see the little flowers introduced everywhere, hopeful, nay, confident, as we are, that in whatever clime and soil they may be transplanted, under the fostering care of her who is and will ever be 'our life, our sweetness and our hope,' they will thrive and ripen into wholesome and precious fruit: fruit pregnant with grace here on earth, and rich in glory and bliss eternal in Paradise.

L. B. PALLADINO, S. J.

SPIRITUAL FLOWERETS.

GIVE glory to God and His Immaculate Mother, be prompt to rise in the morning. Oh, do not begin the day, child, with an act of self-indulgence and sloth!

How good you would be to-day, were this to your knowledge the last day of your life! Who can assure you, child, that it is not? Take heed, anyway; for people, as a rule, die just when they think the least of dying.

“What doth it profit a man, if he gain the whole world and suffer the loss of his own soul?” It is Christ’s word, child; and would you

but lay it deep to your heart, how wise, how great and happy you would soon be!

You know that a tree falls on the side to which it leans. You are the tree, child. If in life you lean to the side of sin and hell, how will you land on the side of grace and Paradise, when death cuts you down?

Be in earnest, and you will soon find the way out of your disorders: but yet, mind you well, child, not without Mary's gracious assistance. Say, then, say to her often and fervently: 'Holy Mary, pray for us.'

Your soul is, by far, the better part of yourself, and costs your Saviour His life. Make sure, then, that you never prize it less than your looks and things. Child, is this asking you too much?

Be loyal to your God, and serve Him, at least, as you yourself want to be served by your dependents. Have you any more right to be served by them, child, than God has to be served by you?

As soon as you are dressed in the morning, go on your knees, child, and say devoutly three Hail Marys, beseeching God's Holy Mother to bless you and guard you through the day from yielding to any temptation.

Bear in mind, child, that God is your Creator and absolute Master, and that, therefore, not to render Him the homage and service that you owe Him, is, and will ever be, the very extreme of dishonesty.

Should any affliction fall to-day to your lot, bear with it patiently and without murmuring. Do so,

child, out of love for the blessed Mother of God. Oh, she has borne and suffered a great deal more for you!

Be consistent, allow not in yourself what you disapprove in others; for what is bad in them cannot be good in you. The wrong, child, is not with your head, but with your heart. Watch, then, watch your heart!

“He that rejecteth discipline is unhappy.” And herein lies, exactly, the cause of all your moods and pouts. Be more regular, child, more docile and more submissive, and you will find yourself at once less discontented.

Rely not on the friendship of the ungodly; for people who care not for God will never care for you. If any

such seem devoted to you, be certain, child, that you are less in need of them, than they of you.

Poor sinful soul! Go throw yourself at the feet of Mary, the Mother of Mercy, and entreat her only to look at you. One look from her, child, will change your heart and make you a saint.

To train a sapling to grow straight, it must be bent over on the opposite side to which it leans. Just so with our passions, child; to hold them within the line of duty, they must be curbed more than strict duty requires.

“Ought not Christ to have suffered, and so to enter into his glory?” So your Saviour speaks of Himself; yet you would fain reach Heaven by some easier way! This

cannot be, child; all easier ways lead to hell.

Somehow, you seem to feel as if fine clothes made you a worthier somebody, and better than others plainly or poorly clad. How foolish! Child, "*Glory not in apparel.*"

You know, child, that there is not in you a shred of good which you may call your own, and that of yourself you are but a lump of malice. What, then, can make you think well of yourself but self-conceit and sheer folly?

What must you do to save your soul? Be as careful not to soil it, as you are not to scratch the skin, or tear and soil your garments. How little this be, it will be enough to save you, child!

‘Mother,’ sweetest of names on

earth! Mary, fairest and loveliest among the daughters of Eve! Yet, while you call Mary your mother, your soul is indifferent, cold, loveless! Child, have you no heart?

You lament your failures and disappointments; but do you ever ask for God's help in your affairs? Try, do some praying, child; and see if things with you will not take soon a better turn.

Get yourself a Rosary, if you are still without one, and prize it more than a gold watch, or any trinket. Nor slight your Beads either, child, because, forsooth, you have, and can read a prayerbook.

You can not doubt that God is your Father; "*Our Father who art in Heaven.*" Oh! why behave you not toward Him, child, as a dutiful

son, docile, respectful, confiding and loving?

There is a hell, a burning, everlasting hell: "*Depart from Me, ye cursed, into everlasting fire,*" says Christ. Doubt not His word, child, nor sow wild oats in spite of it; for, all who do either are doomed to hell.

"*Delay not to be converted to the Lord, defer it not from day to day; his wrath shall come of a sudden and in time of vengeance He will destroy thee.*" Read it over, child. It is Scripture, and may be also your last warning.

Not to offend God and His Blessed Mother, be ever prompt and resolute to shut your mind against all evil thoughts. Remember, child, that "*Evil thoughts separate from God.*"

If you slip and fall on the way, you

do not give up going home for that, do you? Certainly not; rising, you keep on, and step more cautiously. Do, child, do the same whenever you commit a fault.

God requires something better than what passes for goodness among men. How many, so-called, good people are devoid of all goodness before Him! Child, beware that such be not also your case!

The fault is all yours; yet to spare yourself a little confusion, you would fain lay the blame on somebody else! Child, be not so mean; "*Devise not a lie against thy brother.*"

"*A good tree bringeth forth good fruit,*" says our Lord. Surely, you are a good tree, being a Christian; perhaps, a Religious; yet you bring forth much evil fruit! Are you not a living contradiction, child?

Go on your knees, child, and say one Hail Mary, beseeching the Blessed Mother of God to put in your soul and help you do, what may please her most to have you do to-day in her honor.

You resent a trivial breach of etiquette, and feel not the least concern to see broken, and to break yourself, maybe, the Laws of God and Holy Church! Is not this, child, straining at gnats and swallowing camels?

Are you a father, a mother? Oh, watch over yourself and over your charges with exceeding great care! You have your own soul to save, and as many more as are the children whom God has given you.

Were your thoughts visible on your face, would you think what

you do often think, child? What a hypocrite you must be, if while you dread men's eyes so much, you have no fear of the eye of God!

You toil and work hard; perhaps, at the beck of others and for but a small, paltry gain. And lo, God offers you a Kingdom at much less cost, and you care not! Which have you lost, child, your wits, or your Faith?

See that no human respect ever makes you disregard any of your duties to God. Can you conceive a meaner act, and a greater insult to God, child, than to offend Him, to please His enemies?

Think of it, to deform yourself to improve your looks! It is what you do when doing good for show. For true goodness is never showy, child;

and you become less good, the more the good you do is done to show off.

No sooner did Adam and Eve sin, than their eyes were opened, "*And perceived themselves to be naked.*" Lo and behold, child, how early and how quickly unchasteness began to go in the wake of disobedience!

Is it not pride, envy and jealousy that make you think, speak and act as you often do, child? Give honor to the Blessed Mother of God, and out of her love, be to-day more watchful over your conduct.

Take care, child, lest the composure and gravity of your exterior be nothing more than a convenient garb in keeping with your surroundings, and put on to gain the favor and good opinion of those around you.

“He that thinketh himself to stand, let him take heed lest he fall.” Heed, child, heed the Apostle’s injunction: an overweening sense of security has been, but too often, the cause of sudden and hopeless ruin.

True, it does not kill; but neither you slight every disease that is not killing, do you? Why then, why make you light of venial sin, the greatest evil there is, or can be in the world, child, except mortal sin?

It is the few, not the many, child, that will be saved: *“Many are called but few are chosen;”* so the Saviour of men Himself declares. Mind then, mind and follow the few, not the crowd, if you want to be saved.

‘The world owes me a living:’ not quite so. Say rather, it owed

you once; for we lost our right in Adam: "*If any man will not work, neither let him eat,*" is now the Law, child.

Our Divine Saviour would have us know men, as we do trees, by their fruit: "*By their fruit you shall know them.*" But to-day many a one wants to be a Christian and live a pagan! Take heed, child, the days are evil!

Indeed, you may and ought to be neat, tidy, and even tasty in your clothes and toilet. But must you be dressy, vain, proud, for that? Surely not, child, if you care to please God and His holy Mother.

By giving way to a contentious temper and wounding charity, however right you may be otherwise, you always put yourself on the wrong

side. Avoid, then, avoid, child, with care and tact all wordy strife.

A wee mouse, maybe, frightens you, yet you can sleep, eat, drink and make merry with as many serpents in your bosom as there are sins on your conscience! Verily, child, "*Folly is bound up*" in your heart!

Take to-day special care to avoid that sin into which you know yourself more liable to fall. Doubt not, child, that Mary will aid you; only say to her often and devoutly; 'Holy Mother of God, pray for us.'

When you are yourself guilty of greater faults, presume not, child, to correct your neighbor. It is like wishing to wipe the dust from another's face with dirty hands. "*What can be made clean by the unclean?*"

You deem it a dishonor to break your word with even the most menial of fellow-beings, yet scruple not to break your promises to God and the Queen of Heaven! Must not the Angels blush for you and all like you, child?

“Shun profane and vain babblings, for they grow much toward ungodliness.” Heed, child, heed this injunction. It was never more needed than it is to-day, and by none more, perhaps, than yourself and your chums.

Think, reflect a while what you can do to-day to make yourself more pleasing to our blessed Lady, and whatever it be, resolve to do it, and go at it, child, promptly and in good earnest.

“Pay thou thy neighbor in due

time." Pay, child, pay without delay any just debt that you may owe. Be very certain, that the longer you dodge and put off, the less able you will find yourself to meet your obligations.

Were you as particular about your soul, as you are about your appearance, your hair and skin, you would be a saint! Do, child, oh! do bestow some little care also on the looks of your poor soul.

"My son give me thy heart." Think it is our Lady, child, who asks your heart. Hesitate not, vain, selfish, sneaky as it is, give it to her; and before her month is over, you will hardly know yourself; so changed you will be!

Avoid carefully to-day teasing, annoying, slighting or making fun of

any one. Bear in mind, child, that "*Folly is joy to the fool.*" Mark you well, *to the fool*, no one else.

You have no use for counterfeit money, but you seem to have for counterfeit goodness; for you would fain sooner appear than be good and honest! You may be clever, child, but where is your conscience?

"*Why seest thou the mote in thy brother's eye, and the beam that is in thy own eye thou seest not? Thou hypocrite.*" What a big beam is in your eye, child, if not even this rebuke of Christ improves your sight!

Were you truly devoted to Mary, would not your conduct toward her be different, child? Miserable wretch, if any scrubby loves of earth can render you insensible to the love and favor of the Queen of Heaven!

“Refrain from strife, and thou shalt diminish thy sins.” So it is written, child. You may think it *manlier sometime to show fight; but* rest assured, that it will ever be at the expense of your soul.

When will you have some sense, child? No, not until you begin to realize the madness of fearing men more than God, and of offending Him to please yourself.

At least, child, be not *“Speaking lies in hypocrisy.”* Excuse not your want of piety on the plea that you hate hypocrisy. Say rather, that you shirk the duties of Religion, and are ashamed of yourself for doing so.

As true devotion to Mary is a clear sign of predestination, so too, they who fall from grace and perish begin by first neglecting to give Mary due

honor. Mind this well, child, and never grow remiss in doing her homage.

How much you dislike and resent to be admonished of your defects! Is not this, child, to show and prove yourself very foolish? No doubt, it is; for, "*He that hateth reproof is foolish,*" says Holy Writ.

"*Substance got in haste shall be diminished.*" Lay this deep to your soul, child, lest the get-rich-quick fever of the day seizes you, and sends you to the pen, the poor-house, and infinitely worse, to hell.

Know well, child, that as the least taint makes an apple unsound, even so, the best of actions are marred and spoiled by any crookedness in the intention. Look, then, look first and above all to your intentions.

Say; do you think evil thoughts? If you do, be most certain, that there is deceit also somewhere in your heart; for, "*Deceit is in the heart of them that think evil thoughts.*" It is God's word, child.

If you have not yet fulfilled your Easter duties, comply with them without further delay. What else, child, can you do that will be pleasing to the Blessed Virgin, if you refuse her this?

Bear in mind, child, that a little neglect may breed a great mischief, just as "*From one spark cometh a great fire.*" Be, then, faithful and ever exact in all, but particularly your Christian duties.

In disappointments, says Holy Writ, the truly good remain undisturbed; "*But the wicked are filled*

with mischief." Hence, be warned, child: your discontent, those rebellious thoughts of yours are a bad sign!

Why do you not what you have promised? "*Hope that is deferred afflicteth the soul.*" Have others no soul, child; or does hope that is deferred afflict no one but you?

Take heed, child, lest instead of loving your neighbor for God's sake, you love them for their looks, their finery; or for the profit and pleasure that you derive from them!

"*Turn not away thy face from the needy.*" Do you hear, child? Some of them were once better off than you, maybe; and who knows, but that you will be poor yet some day, and even poorer than they whom you now despise?

Promise to-day the Blessed Virgin that not even out of mere curiosity, you will ever enter a non-Catholic Church. Bear in mind, child, that Eve's fall began with her going near and eying a forbidden object.

Doubt not, child, that God will prosper your affairs, if it be conducive to your true good. But yet, "*Be prudent and watch in prayer,*" on your own part; always mindful, that God helps them who help themselves.

To be good, it is not enough to refrain from evil, surely not, child; you must do also real, positive good. Remember the figtree of the Gospel; the Saviour cursed it not because of *bad* fruit, but of *no* fruit.

Place and keep a conspicuous image of our Lady in your best room,

and entreat Mary to vouchsafe to be the Mistress and Guardian of the house. Rest assured, child, that you will soon have a happier home.

“Woe to you that now laugh, for you shall mourn and weep.” They are Christ’s words, child; and are quoted not to spoil your fun, but only as a reminder, that you will not have always the gay time that you imagine.

God is never the first to part company, and leaves no one but He is driven away with insult. Be loyal to Him, and fear not, child, that He will ever abandon you. *“Who hath continued in his commandments and hath been forsaken?”*

How little you do pray, child! And what little praying you do, how poorly done! Ask the Blessed Vir-

gin to teach you to pray, and to this end, say once to-day her Litany with all attention and fervor.

When by yourself you are not alone, your Angel Guardian is always beside you. True, you see him not; but does it make any difference, if he sees you? Then, forget him not, child; nor ever forget yourself under his eyes.

Until you and yours take more stock in God's grace and his favor, as a factor of true prosperity, things with you and them, will not improve. Know well, child, that; "*The blessing of the Lord maketh men rich.*"

"*Lean not upon thy own prudence.*" What is your prudence, child, but a mixture of ignorance, self-love and self-conceit? Say, say often; 'Virgin most prudent, pray

for us,' that Mary may save **you** from your own prudence.

Would you hand a razor to a babe, did he chance to see and cry for one? Even so; often what you pray for would harm you, and God keeps it from you. Child, does He grant you no real favor by doing so?

"All things are clean to them that are clean, but to them that are defiled nothing is clean." Lo, child! the evil is all within you. You see in others by reflex your own malice, as you see yourself in the glass.

You know that what glitters is not all gold: envy not, then, the seeming good time of sinners. *"A wicked heart shall be laden with sorrows."* So it is written, child: does it look as if sinners were having a gay time?

"Forgive and you shall be for-

given," says Christ; and again; "*If you will not forgive men, neither will your Father forgive you.*" Oh, child! pluck, root out of your soul without delay all rancor against your neighbor.

You dread humiliation, but you had better dread what brings it on, child. Know well, then, that "*Humiliation followeth the proud,*" and be from this on less conceited and less ambitious.

"*Dissemblers and crafty men provoke the wrath of God.*" Dissemblers affect virtue: crafty men conceal their vices. Have you not done one and the other, child? At least be now sorry, and provoke God's wrath no more.

"*God is a protector to them that seek Him;*" that seek, not 'would

seek ' Him. "*Seek Him in truth,*" then, in real truth, child; and you will never so much as dream that He has cast you off.

Satan is busy laying snares in your way, child, and you will surely run into one or the other and fall his prey, if you do not keep more faithfully the directions given you by your spiritual guides!

Were Holy Communion a specific for health and beauty, would you not receive it oftener? It is all that and infinitely more, child! Communicate frequently, and you, and all, will wonder at your transformation.

Contrast a little your exterior with your heart, child, and see lest, like a swan which has white fair plumage and a black skin, your soul,

too, be black, that is, foul with sin, while your appearance is charming.

Pray to the Blessed Virgin and ask her, that neither poverty nor prosperity may ever estrange you from her, or make you neglect any of your Christian duties; and with that intention, child, say once her Beads.

Place, child, place all you possibly can in alms-giving; for, "*Alms delivereth from death, purgeth away sin, and maketh to find mercy and life everlasting.*" What other investment on earth will ever bring you such returns?

How your soul would go forth in boundless gratitude to any one who chose to lay down his life for you! Christ died for you, child! Oh! why feel you not for Him, what you could not help feeling for another?

If you really care to be saved, crave not, covet not riches. How will you be saved by becoming rich, child, when the Son of God Himself, "*Being rich became poor,*" to save you?

You crave the sympathy and compassion of others, but have little or no compassion for them yourself. Take heed, child! for it is written; "*Judgment without mercy to him that hath not done mercy.*"

"*According to thy ability be merciful; if thou have much, give abundantly; if thou have little, take care even so to bestow willingly a little; for thou storest up to thyself a good reward.*" It is Scripture, child.

'Mother undefiled, pray for us.' Say it, say it often and fervently to Mary. But whether alone, or in company, be also reserved and always

on your guard; for, a touch, a word, yes, child, even a thought, may defile much!

“When thou givest anything add not grief by an evil word.” Know, besides, that *“The good word is better than the gift.”* Hold this before you, child, particularly, when you are busy, tired, or out of sorts.

Omit not Holy Communion for every little vexation. You are ill, you are feeble, and just for that keep away from the Physician who alone can help you! Child, where are your wits?

“As you would that men should do to you, do you also to them in like manner.” It is your Saviour who tells you so, child. Live, then, conduct yourself always accordingly, and you will never sin against your neighbor.

True devotion to the Blessed Mother of God is to forsake sin for love of her. If you refuse her this, child, what homage can you render to her that will be acceptable?

“Thou hast made Me serve with thy sins; thou hast wearied Me with thy iniquities.” It is God who thus complains. Can it be you, child, He is complaining of? Think, reflect awhile; your heart will tell you.

Oh! child, be ever docile to the inspirations of God. An inspiration resisted, may be the first link in the chain of one's damnation; while corresponded with, would have led to a glorious crown in Heaven!

Impure temptations seldom beset any without their fault. Bear this well in mind, child, that you be not a victim of your own deceptions,

and imagine yourself guiltless, when before God you are but too guilty.

You detest all insincerity in others; but is it detestable only in others, or more in them than in you, child? Hate it, then, detest it as much in yourself. "*Woe to them that are of a double heart,*" says Holy Writ.

Do you truly believe that your Saviour lives in town? Maybe, you do. But, then, how is it, child, that so sensible as you are in all the rest, you behave toward Him, as if you were wholly ignorant of His presence?

Why put you off going to confession? If you soil the face, the hands, you do not wait till the end of the month or week to clean and wash yourself. Why, child, why put you

off cleansing the soul when foul with sin?

What an all-round surprise party will Judgment Day be! But rest assured, child, that no one will be more surprised than yourself, if you take no more pains than you do, to examine your inner and outer conduct.

Out of love for our Lady, strive, do what best you can, to control your ugly temper. Mary will make it much easier for you than you imagine, child; only ask her, saying to her often; ‘Holy Mother of God, pray for us.’

When some great sinners seem to die a peaceful death, take no scandal, child. “*The death of the wicked is very evil.*” It is God’s word, and must ever be true, despite any and all appearances to the contrary.

Are you not a little close and stingy, child? Out of love for Mary, make to-day a liberal donation to the Church, or the poor. Far from missing it, you will wonder at the unwonted joy that it will bring you.

See that you entertain willfully no unfavorable thought of any one, and still less judge any one rashly. "*Judge not that you may not be judged.*" Hear you, child? It is your Divine Saviour who tells you so.

Neither tempt God, nor rob Him of his due, child. Do your work, as if the success depended wholly on your own exertions; and this done, give to God the whole credit. It is all His; since without Him you could do nothing.

Be less critical and more devout.

A piety loathing plain, simple devotions, and never aglow but over some masterpiece of art, looks suspicious, child, and is more likely to spring from fancy than from the heart.

Did you really love the Blessed Mother of God, oh, what a happy, happy soul you would be! Child, give yourself no peace, no rest till Mary becomes, after Jesus, the dearest object of your heart.

If you thought truly little of yourself, you would be pleased, beyond doubt, that others, too, should think little of you. Are you not always glad, child, to have others agree and think with you?

“Praise not a man for his beauty, neither despise a man for his looks.”
This means, that to set greater store

by people's looks than their morals, leads always to grief. Many a man, and many a woman, know that well, child!

You are sick, and maybe sick unto death in soul, if not in body. Why call you not on Mary, and say to her from the depth of your heart: 'Health of the sick, pray for us?' You will not get well, child, without her aid.

Why are you considerate, sweet, gentle, obliging, with some and the very reverse with others? Look, child, look well into yourself, and see lest much self-love and human respect be at the bottom of your conduct!

"Wisdom will not enter a malicious soul, nor dwell in a body subject to sin." Hear you, child?

Learn, then, hence that unless you shun and hate sin from the heart, you will never be wiser than a fool.

Each time you swear, curse or utter a foul word, inflict on yourself some bodily pain, or fine yourself one dollar for the poor. It will surprise you, child, how soon and at what little cost this helps one out of bad habits!

Do take up courage; your trials will come soon to an end: nay, hear; "*Your sorrow shall be turned into joy.*" It is Christ who speaks so to His Apostles, and in them to me and you. Doubt Him not, child; He keeps his word.

If you want to become wise, keep company with none but God-fearing people; for they alone are truly wise, child, and "*He that walketh with*

the wise shall be wise," says the Scripture.

Yes, child, there must be a general final squaring and closing up of accounts between God and His creatures. Would not His work, otherwise, remain unfinished and His Wisdom, Power, Goodness and Justice appear wanting?

‘Queen of all Saints, pray for us.’ Say this often to the Blessed Virgin, and resolve to become a saint also yourself. Though it costs to be a saint, be sure, child, that it costs immensely more to be a sinner.

What would you think of one, who being color-blind, should presume to speak and judge of tints and colors? Even so, child, worldly and sinful as you are, how dare you judge and censure Religious and pious people?

Not to miss the target, one must aim always a little higher. Even so, child, unless you do something more than you are obliged, you will surely fall short of doing even what you are strictly bound to do.

On rising in the morning offer up your heart, your body and senses to the Blessed Mother of God, and beware, child, lest you take back any part of your offering through the day. How mean would that be!

Are you one of those who trust in their friends more than in God? If so, take heed to yourself, child! For it is written; "*Cursed be the man that trusteth in man . . . and whose heart departeth from the Lord.*"

Your Divine Saviour died for you; can you not bear something for Him?

How much you can stand for . . . !
You know who it is. Will not Christ
throw that up to you, child? What
will you answer Him?

To be good, wise, perfect, happy,
is all reduced to doing the right
thing in the right way. Do then,
what God commands and do it,
child, as He wants it done, and you
will be perfect and the wisest and
happiest of mortals.

Modesty consist in a becoming *exterior*, and ceases to be, when it
ceases to appear. Hence, to be mod-
est, you must appear it. Be, then,
even mindful, child, of the Apostle's
injunction: "*Let your modesty be
known to all men.*"

If by advice or example you can
hinder to-day some evil or promote
some good, fail not to do so, child.

Mary expects it of you, and by pleasing her you are sure to win her queenly favor.

“By surfeiting many have perished, but he that is temperate shall prolong life.” Hear you, child? Refrain, then, from all excess in eating and drinking; you will, thus, live longer, and have, besides, no doctors' bills to pay.

There are souls in Purgatory who now suffer for having cared too much for you in life. Oh! pray, give alms, above all, hear and have Masses offered up for them. That the dead can thus be helped is a truth of Faith, child.

Yes, despite your sins, you can be a saint yet, if you want. Beseech the Blessed Mother of God to make you one; she can and gladly will,

child. For, to change rusty old sinners into saints is her delight.

You do not believe in goats turning lambs in death, do you, child? Then, make yourself a lamb now, in life. Unless you do, how will you die one, and be among God's lambs on the Last Day?

Could you get a glimpse of your soul when you look yourself vainly in the glass, no, you would take no more pride in your good looks! Go put your conscience in order, child. A good confession will do that for you.

You would not give a diamond for a nut, certainly not. Still, you trade away your title to a kingdom in Heaven for a dungeon in Hell! Surely, both Reason and Faith must

leave you, child, to strike such bargains!

If you are a sinner, at least be humble, child. For, God would sooner be badly served by the humble than well served by the proud. Why so? Because He needs not any one's goodness, but wants all to acknowledge His.

"The fear of the Lord shall prolong days." As evil days are not worth prolonging, you have here, child, the secret of a long and happy life. Fear, then, fear the Lord, if you care to live long and happy.

'Mirror of justice, pray for us.' Say this occasionally to the Blessed Virgin, child; and you will soon discover how much unfairness often lurks in your thoughts, words and actions, even when you fancy them fair and just.

Did you wash but once or twice a year how clean could you be? Even so, child; you cannot have a clean soul, unless you cleanse it in "*The laver of penance*," that is, confession, and do so frequently; do you understand?

Beware lest under the cloak of zeal and charity, you indulge at times your cunning self and sensuality. You had better be without wits, child, than be one of those who "*Practise deceits against their own souls*."

Know that "*The wages of sin is death*:" that sin clings to them in death who cling to sin in life; and that all who die in mortal sin go to hell, and there will burn eternally. Know all this well, child, and look to yourself!

The devil is a dishonest, sharp

dealer, whose stock of goods is all made up of counterfeit wares; no one ever deals with him without getting the worst of the bargain. Spurn, child, spurn his offers! You are lost unless you do.

Why do you fret and worry? You can always accommodate yourself to your surroundings, whatever they be, but not always your surroundings to yourself. Then, be patient, child, and bear bravely with your lot.

Make not every trivial thing a cause, or rather, pretext, to excuse yourself from your religious duties. "*A sinful man will find an excuse according to his will.*" Is it not what you often do, child?

"*God is not before his eyes,*" and what hence? "*his ways are filthy at all times.*" Lo, child, the un-

godly men and women. Despite appearances, fine, scented garments, their "*ways are filthy at all times:*" so declares Holy Writ.

"*Be not over just.*" What an injunction! Yet heed it all the same, child. To disregard it, is frequently but to cater to, and foster one's vanity and self-conceit; and further, by farfetching and overdoing things are often spoiled.

If you really loved the Blessed Mother of God, would you not love also to sing her praises, to read, hear and speak of her and her virtues? You do so with others, child; do you not? Why then, oh! why not also with her?

"*In the way of scorers is a deep pit.*" Precisely, scorers are they who make light of, and scoff at Re-

ligion; and what deep pit, child, is in the way of all such? Hell, unmitigated, burning, everlasting hell!

No, child, what is not in your power cannot be any of your duty. Do your duty, then, and do it as well you may, and from the heart, this you can always do; and leave the rest to God.

In all your dealings, and with whomsoever, be always fair and just. Never forget, child, that; "*The unjust shall be caught in their own snares,*" as it stands written in God's own Book.

"*The just shall hate a lying word;*" so declares Holy Writ. Yet how few to-day scruple a lie, if not caught with one redhot on their lips! Hate all lying words, child: you cannot be honest unless you do.

‘Queen of Virgins, pray for us.’ Say this often, child; considering also, once in a while, whether you, or some of yours, may not be called to serve God and His Holy Mother more perfectly in some Religious Community.

“Fools hate them that flee from evil things.” Surely, child, you will not provoke and incur the wrath of God, to escape the hate of fools; will you? Flee then, flee from evil things always.

If you have no mind to think those evil thoughts, why turn you not your mind away from them? Take good heed, and beware, child, lest you only seek to deceive yourself by your excuses!

Proud Aman never dreamt of being hanged himself on the gibbet he was

preparing for another. But "*Humiliation followeth the proud:*" and it will surely follow you, too, child, unless you humble your pride.

You know that people die where they usually live, the contrary being the exception, never the rule. Child, where do you live? "*In the Lord,*" or *in sin?* If in sin, oh, wretched you! How can you expect *to die in the Lord?*

"*Love your enemies, and you shall be the sons of the Most High.*" Think of it, the sons of the Most High! So speaks God, child; and men, vile worms of earth, men deem it a dishonor to forgive an injury!

Satan showed Christ the kingdoms of the earth and their glory, but not their misery. So he does with you, he shows you the good, but not the

bad things of the world. Beware, child, beware the tempter and his decoys!

Cast your eyes on your Divine Saviour hanging on the Cross, and then, with the harrowing sight before you, go, child, if you can, go indulge your pride and have your fill of sensual pleasures.

True, you may not want to do your enemies any harm; still you grieve if they prosper, and feel glad at their troubles! Is that to love them, as Christ commands we should do? Child, how would you feel if you hated them?

While so painstaking to please others, you never think of God, Mary, the Angels and Saints above! They too have their eyes on you, child. How your Angel Guardian

must blush before them on your account!

Can it be, child, that you shun confession lest you should lead a better and cleaner life? If so, what a foul thing you must be, in spite of your fine exterior and the good opinion in which you are held by others!

Judas sold our Divine Saviour for thirty pieces of silver. For what did you part with Him . . . ? Be sorry, child; bewail your sins, and go to confession, resolved sooner to die, than sin again.

"A slippery mouth worketh ruin." Hence, like a stumbling horse, it always needs a stiff check-line, to be safe. Remember it, child, especially, if you are troubled with the taletelling and gossip itch.

As no beast ever acts against its

natural instinct, and sin is always against man's nature, man never sins but he debases himself below all brutes. See you now, child, what sin does with you, me and everybody?

God's grace brooks no delay, child; do then, do at once what God wants of you. Alas, if you keep on fooling yourself, and delay and put off until it is too late!

Do you contribute to the support of the Church and the Parochial Schools according to your means? Child, "*Let not thy hand shut when thou shouldst give.*" If you are close with God, will God be liberal with you?

You need not be told to avoid infected persons; but know you not, child, that also; "*Evil conversations corrupt good manners?*" Shun,

then, shun just as much, and even more, all evil company.

Mary's eyes of mercy be on you, child; you stand on the very brink of hell and do not care! At least, ask the holy Mother of God to have pity on you, and say just one Hail Mary on your knees; is that too much?

If you are possessed of any of this world's goods, see to it that you make your will in time, and do make it fair and just. It is a bad will, child, if it counts not God, nor His poor among the heirs.

When Christ will come on Judgment Day, "*Then will He render to every man according to his works.*" This you do know and believe, being a Christian. But then, child, why, oh! why lead you not a better life?

Inactive love is no more love than a painted flame is true fire. Accordingly, what you do, or bear for the Blessed Virgin, is all you love her. How little, child, how very little you do love God's holy Mother!

Judge and value men by their moral conduct, not by their clothes and purse; and therefore, child, "*Despise not a man that is poor, and do not magnify a sinful man that is rich.*"

Be lowly, child, crave no high place in the opinion of others; for "*What is high to men is an abomination before God.*" What madness, to court popularity at the expense of being *an abomination before God!*

"*Woe to them that have gone aside into crooked ways.*" How mean, how sneaky you often are! Take

warning, child; unless you do, sooner than you think, and where you least imagine that *woe* is sure to overtake you!

Give honor to-day to the Blessed Mother of God, and out of her love, child, let no fear, no pain, no pleasure, make you think, say, do, see, hear, taste or touch what you should not.

“Hast thou heard a word against thy neighbor? Let it die within thee.” Yes, child, let die within you whatever you may hear against another, mindful always that, *“He that hateth babbling extinguisheth evil.”*

Oh, child, never suffer your own heart, nor any false reasoning, nor the example of any one to deceive you about it! the Church detests, has always detested and will ever detest mixed marriages.

“Blessed are the merciful, for they shall obtain mercy.” God alone can show us a mercy that makes us blessed; and this mercy is to die in His grace. Be merciful, child, and Christ’s mercy will make you blessed.

Why affect you sometime to ignore what you should do, when you know it but too well? Take heed and beware, child, lest it be to shirk without blame and with less remorse what you ought, but dislike to do!

“It is appointed unto men once to die, and after this the Judgment.” Is this appointed unto you, too, child? It would seem not; or you must not believe it. For, you could not live so unconcerned about it, as you do.

Often in prayer meaning to ask

a good something, you ask unwittingly something hurtful; you say *scorpion*, but mean *an egg*. Does God reject your prayer, child, because He does not grant you what He knows you do not ask?

“*How long shall hurtful thoughts abide in thee?*” Yes, undeceive yourself and be most certain, child, that bad thoughts could not stay long with you, were you determined in real earnest not to harbor them.

You know that dummies hung with stylish garments for show, are dummies all the same. Then, child, why should you ever feel and act, as if a fine new suit or dress made you bigger and better than yourself?

Count you not your Divine Saviour among your friends? He lives in town, across the way, child! and you

love to call on your friends, do you not? Oh, then! why love you not to call on Him? Why do you slight Him so?

The Apostle bids; "*Not to be more wise than it behoveth to be wise, but to be wise unto sobriety.*" Heed the injunction, child, and do not read, nor seek to pry into what you have no business to read and know.

Do, child, say often and fervently to Mary; 'Mother most amiable, pray for us;' and beware lest you be irritable, ill-humored, peevish or unkind through the day toward any one around you.

God's great attribute is Simplicity, hence, his predilection for the simple who resemble Him more than all others. Then, be simple, child; "*Walk in simplicity,*" and God will love and cherish you.

No, large bequests are no proof of liberality; far from it, child: they prove the very opposite. For liberality knows not hoarding, and never puts off to the morrow, still less till death, what it can afford to-day.

“There is no good to him that giveth no alms.” Do you hear, child? Then, learn from this Scripture the real cause of your troubles: you give no alms; and hence, no good, but only woes come your ways.

In the matter of virtue no one ceases to advance, but through some fault or defect entailing the loss of so much goodness. Hence it is, child, that if you do not grow better, you must actually grow worse.

By all means, be always ready to praise those who deserve praising; but yet take heed, child, lest you

ever seek any one's favor, or your own praise by praising others.

"He hath devised iniquity on his own bed." Child, will this indictment be found standing against you, too, on Judgment Day?

Simulated goodness, like false money, is cheaply coined; and as it often passes among men for the real thing itself, many care not so much for goodness, as for its semblance. How is it with you, child?

"Hail full of grace." What praise! What unheard of greeting! And God makes Mary His own Mother! Child, can men, can Angels, can any pure creature, ever praise Mary in excess of what God Himself has done for her?

Shun being stubborn and head-

strong, and sooner yield than have your way. Know well, child, that a graceful giving-in has often more persuasive and winning charms than any amount of reasoning and argument.

Of which would you sooner drink, a cup somewhat bitter, yet full of life; or a cup sweet, maybe, but brimful of death? Take, then, take your Divine Saviour's cup, child, and dash to pieces every other.

"Be not more wise than is necessary, lest thou become stupid." This means, child, that you are foolish, and will fall short even of doing good, when indiscretion makes you seek 'a better' above your strength.

Lay not much store by the gift of the gab; for it is, at best, a doubtful gift, and may do more harm

than good to its possessor. "*He that useth many words shall hurt his own soul;*" so it is written, child.

"*Hast thou children? Bring them up in the discipline of the Lord.*" So commands the Apostle. Many think it more clever and cheaper to do otherwise: but be sure, child, that all such "*Sow sorrows and reap them.*"

How foolish you are, when you belittle others to puff yourself; as if making others small could make you big! Child, never forget that "*The detractor is the abomination of men.*"

"*Keep thy soul in meekness.*" Yes, always do so, child, and never will you have cause to regret it; whereas, giving way to your impulsiveness will never be without regret.

“He that is impatient exalteth his folly.”

Beyond doubt, you like people to like you: then, be considerate and ever guarded in your words, child; for it is written; *“He that is rash in his speech shall be hateful.”*

Have always on your neck a medal of the Blessed Mother of God, and be most confident, child, that Mary's loving regards will rest on you, and shield your body and soul from many a hurt.

How often you depart from simple veracity, to excuse yourself! Be more truthful, child. Bear in mind, that *“A lie is a foul blot in a man.”* What must it be in a Christian? In a pious soul?

You have always time for week-

day parties and shows, but find no time to assist at the Holy Sacrifice of the Mass on a week-day. Why so, child? Are you not a Christian? Where, then, oh! where is your Faith?

“Unless you do penance you shall all perish.” So declares the Saviour of men. Has He made an exception for you, child? If He has not, and you do not want to perish, do some penance and begin by making, first of all, a good confession.

Deprive yourself of some vain, pet object and give it, or its price, for the blessed Virgin's altar, or to the poor. Doubt not, child, that it will bring you greater returns than you would ever imagine.

Do you want to make yourself true friends who, unlike all others, will

never forget you in life, nor after? Pray, child, do all you can for the souls in Purgatory that are most helpless and most forgotten.

“Patience hath a perfect work.” Why and how so? Because no work can be perfect if not complete, and no good work is ever completed by man without patience. Lo, child, how patience is better than valor!

“Take heed that you do not your justice before men to be seen by them; otherwise you shall not have a reward of your Father in Heaven.” With these words of Christ before you, child, can you ever hanker for popularity?

Certainly, you may care for your looks; but remember also, child, that; *“The Lord beholdeth the heart.”* Must He not be much of-

fended to see you primmed up, to please others, while you have only a shabby heart for Him?

Hold a better guard over yourself and check your boasting propensities. You know that vessels rattle most and make most sound when they are empty. It is even so, child, with empty heads and hollow hearts.

“He that giveth to the poor lendeth to the Lord.” Lo, the secret of becoming rich and wealthy! Try it, child; give to the poor, lend to the Lord; no one has ever failed to prosper and be the richer by doing so.

Were you to fall dead while you read this, how would you fare? What would be your lot? Child, take warning! Oh, if your conscience is in snarls and tangles, do, put it in order by a good confession!

How can you say that you love the Blessed Virgin, when you think so seldom of her, and care so little whether you please her or not? Do, child, do something to-day in real earnest to win her favor.

The Manna was not affected by fire, yet "*Being warmed up by a little sunbeam presently melted away.*" O why so? To teach all the duty of early, daily prayer, says Holy Writ. Child, never forget your morning prayers!

"*The good man leaveth heirs, sons and grandsons; and the substance of the rich is kept for the just.*" Just so, child, just so: the ungodly rich prefer race suicide!!

When one has to touch something apt to hurt, how cautiously he goes about it! Do take warning, child,

and be just as guarded and as cautious, whenever you must touch another, or yourself.

Promise the Queen of Heaven to-day that you will never indulge in, nor countenance the round dances. Be sure, child, that the less you frolic now, the greater will be your feasting with the Angels in Paradise.

Deal with an evil thought always as you do with a hornet, or wasp buzzing about your face. You dread to be stung in the skin, will you not dread, child, at least as much, to be stung in the soul?

"In many words shall be found folly." Talk less, child; and you will have about you some wit left. Bear in mind that sound sense is wont to evaporate in much talk, as moisture does in windy weather.

Charity is always willing, ever helpful, but not interfering, nor meddlesome. Do always remember it, child, and regulate your words and actions accordingly, particularly, to-day.

“Where the spirit of the Lord is, there is liberty.” You love liberty, child, no doubt you do. Then, keep God’s commandments; unless you do, the most abject slavery is sure to be your lot.

The fox steals no poultry when none is in sight and within reach. See, child, lest you, too, like the fox, be good only when, and because you have no occasion to misbehave!

Envy not the high standing in the world of the ungodly, nor his seeming greatness among men; it is only a little glow, child, the glow of a

summer-bug: "*His glory is dung and worms,*" says Holy Writ.

Beware, child, oh, beware lest the bitterness rankling in your heart becomes hatred! "*Whosoever hateth his brother is a murderer.*" What horrible madness to murder your own soul, to spite another!

Give to the Church, or to some charity, at least, part of what you would spend this month in drink, play, shows, or other amusements. Do not doubt it, child, it will be the best investment of your life.

Avoid carefully being cross, peevish and impatient with any one, yourself included: but above all, and under any circumstances, "*Be not hasty in thy tongue.*" Will you remember it through the day, child?

Visit to-day some poor, sick peo-

ple, and do all in your power to console and relieve them in their sufferings. Be assured, child, that to comfort others, is to store up comfort to yourself.

‘Mother undefiled, pray for us;’ fail not to say this to Mary often during the day. But do also watch yourself, child, and dally not with any thought, print, or other object that may defile you.

Refined, faultless and charming without, but what coarseness, what foulness within! “*Wash thy heart from wickedness*”; oh, yes, child, do so without delay; make no longer your Angel Guardian blush for you!

“*There is no more wicked thing than to love money*” so declares Holy Writ. Men think and talk differently, but the truth is not in

them; they all speak lies. Go by God's word, child, not that of lying men.

You are clever and can easily impose on, and get the best of others; but yet take heed, trust not to your wits, child! for, "*The Lord catcheth the wise in their craftiness,*" says the Scripture.

"*Look not around thee in the ways of the city, nor wander up and down in the streets thereof.*" Say not, child, that you are no hermit, no recluse; it is God's word all the same, and you know that you have better heed it!

If you wish to please the Blessed Virgin, lay down for her sake, at any cost, whatever bitterness is rankling within you against your neighbor. Oh, "*Be not angry with thy brother,*" child!

“In the multitude of words there shall not want sin.” Bear this well in mind, child; for you will surely talk your soul to death, if you do not. Watch, then, do, watch yourself and hold your tongue!

Would it ever occur to you to bid and help a highwayman into the house, to rob and murder you? What an unconceivable madness! You do all that, child, and inconceivably worse, when you commit a mortal sin.

Surely, you are not a saint; for saints confessed often, and you do not. You are, then, a sinner; and yet you shirk confession on the plea that you have nothing to confess! Why, child, why lie you so to yourself and others?

Are you guided in your actions

by reason and duty, or only by feeling? If by feeling and mere like and dislike, know, child, that your conduct is not a whit above that of a dumb animal.

“There is no want to them that fear the Lord.” It is Scripture, child; and therefore, if want pinches you, be most certain, that you do not fear the Lord, or fear Him not as you ought to.

Be more patient, think and speak less of yourself and what concerns you and your doings, and you will see, child, how things will soon begin to go better with you and all around you.

“Thou fool, this night do they require thy soul from thee, and whose shall those things be which thou hast provided?” Take warning,

child! Unless you do, the dreadful sentence will sound some day also in your own ears!

A little youth shares a bit of candy with a playmate; a rich man gives thousands in bequests: the former is liberal, the latter not. Why so, child? Think it out, and learn what to be liberal is, and strive to be.

That true peace may abide with you, say often to Mary; "Queen of peace, pray for us." But also, and above all, keep, child, keep sin away from your soul: for, "*There is no peace to the wicked, sayeth the Lord.*"

To wash, dress up, arrange one's toilet with great care, and then, think of it, to go and begrime oneself with dirt and filth for fun! It is

what you do, child, when you go to confession, and shortly after return to sin!

"Trust in God and stay in thy place." Your place is that which God designs for you. There you stay and *trust in God*, for He will help you. But can He do so, child, when you want to stay in a place against his will?

To excuse one's faults is but hypocrisy, since it is to make ourselves better than we are. Yet some would fain excuse their non-attending church on the plea that they are no hypocrites! What rank hypocrisy!

Yes, do beware lest, perhaps, your pride be even more self-conceited than that of the old Pharisee in the Gospel. It is not always they who have something to be proud of, child, that are the proudest.

Coll. Chas. Apple
1811 Phil.
Toronto

Know, child, that a little mite given in life is more liberality than thousands bequeathed at death. For, surely, they are not liberal who part with what they have, only when they can no longer retain it.

You would like to be a good Christian, but at the same time will not do what alone can make you one. This is, child, like wishing to be healthy and strong without food and exercise; what a delusion!

Do you wish, child, that the most blessed Mother of God be your comfort and even joy at your death? Cease not, never weary, saying the Hail Mary devoutly during life.

To receive evil for good seems to you the worst possible return; yet Christ declares it the very best on earth. "*Blessed are they that suf-*

fer persecution for justice sake." Change your notions, child: Christ is the Truth.

Yes, but too often Satan makes non-Catholics devout and Catholics undevout. Why so, child? To keep the non-Catholic from the Faith, and rob the Catholic of it, "*Lest believing they should be saved.*" Oh, beware Satan and his wiles!

Have you no sins to be forgiven, child? Do, then, what your better sense would have you do, forgive all from the heart. You have your Saviour's word, that, unless you do, neither will your own sins be forgiven.

Recommend to-day to the Blessed Mother of God all those who, aware or not, are at death's door and will be dead before morning. Are you

quite sure, child, that you yourself will not be one of them?

See lest you be ever guilty of jesting about, or making light of holy things, objects of devotion, and pious practices: "*A fool worketh mischief, as it were, for sport.*" A fool, mark you, child; nobody else.

When we have an axe to grind we soon discover one's good points, but when one is in our way, we see only his shortcomings. Is it this, child, that makes you think and speak, now favorably, now the reverse, of the same persons?

How many irregularities has not that pet leaning of yours made you commit already! Be forewarned and beware, child; pet leanings have brought many a one to a bad ending!

"Before judgment prepare thee

justice"; do you hear, child? It means, that you ought to correct yourself first of the defects which you would fain reprove in others. How could you be fair and sincere otherwise?

There are humane, yea, rather, monstrous beings who, while all care and tenderness for cats, dogs and all beasts, take no thought of God, their young and their own souls! How is it with you, child? Where do you stand?

Bring to-day something to decorate our Lady's altar, some flowers, some candles, etc. But see, child, that you lay also at Mary's feet whatever bitterness against your neighbor is rankling in your heart.

"What exchange shall a man give for his soul?" What exchange for

yours will you give? Your check? Your stock? wares? trinkets? Think to-day awhile on it, do, child; surely, it will not hurt you.

At least, make always sure first that it is sincerity, and not the lack of it, child, which prompts you so often to appeal to, and plead the sincerity and honesty of your motives.

“God hath abolished the memory of the proud, and hath preserved the memory of them that were humble in mind.” Lo, child, lo, why you are so soon forgotten, while others are remembered! They were humble; you are proud.

‘Virgin most faithful, pray for us’; say it often, child. And if you, too, want to be truly faithful, do good works; for, as *“When the wood faileth the fire will die out,”* so too, Faith dies out without good works.

Think, child, oh! think of the Thirst of your dying Saviour and Mary's anguish, and falling on your knees, before Heaven's Angels and Saints, pledge yourself to God and His Blessed Mother, that you will never drink to any excess.

Why will you keep on deceiving yourself, child? You can sooner escape scorching in the midst of fire, than avoid sinning in the near occasion of sin. "*He that loveth danger shall perish in it*"; do you understand?

"*A double minded man is inconsistent in all his ways,*" says Holy Writ. Can you now doubt the real cause of all your inconsistencies and infidelities? Child, take heed! For, "*Woe is them that are of a double heart.*"

Promise Mary to-day, that you will

go to the Sacraments on all her principal feasts for one year, beginning with the feast first at hand. You love rounds of parties, child; why should not also your soul have some?

“Wherein thou judgest another, thou condemnest thyself.” Learn then, hence, child, that when you take bad meanings out of what others do or say, you simply show what you are wont to do and mean yourself!

Were you wise, you would sooner have no riches at all, than have riches and keep your heart detached from them. Why so, child? Because nothing can be easier than the former; while the latter would be a miracle.

How ingenious you are when you want to please somebody! Be so

too, child, to gain Mary's favor; induce, for her sake, some negligent friend to attend church, give up bad company, a bad book, forgive an injury, etc.

The sting of the flesh with you is to punish your self-indulgence, not to show forth the power of grace, as with St. Paul. He chastised and kept his body in subjection; while you pamper yours. How conceited you are, child!

You know, child, that "*They that adore God must adore Him in spirit and in truth.*" Why then, why feel you so much concern about clothes, hats, plumes, ribbons and collars when you go to church?

In bodily strife weariness grows with exertion, but in fighting our passions, child, the more we struggle

the stronger we grow; since every effort produces an increase of grace, which is the true and vital energy of the soul.

Are you one of those whom the Scripture calls "*Full of tongue*"? If so, "*Make bars to your mouth*," and never forget, child, that "*A man full of tongue shall not be established in the earth.*"

"*There is none greater than he that feareth the Lord*"; so declares Holy Writ. Men's standard of greatness is, indeed, very different; but can it be, child, that men are right and God is wrong?

Resolve to devote yourself in a special manner to the service of the Blessed Virgin, and begin, child, by joining her Sodality. What a privilege to be, as it were, a page, a lady-in-waiting to the Queen of Heaven!

If you are poor, "*Covet not riches; if riches abound set not your heart upon them.*" But rich or poor, child, hear and heed always our Divine Saviour's warning; "*A rich man shall hardly enter the kingdom of Heaven.*"

God hates the smallest venial sin committed in the world more than He loves the united worship of all pure creatures, think of it! Yes, think of it, child, and hate venial sin more than you do.

"*Thou hast joined in friendship with them that hate the Lord, and therefore thou hast deserved the wrath of the Lord.*" Beware, child, beware lest you, too, deserve God's wrath through some of your friendships!

When perplexed what you should

do, have recourse to the Blessed Virgin; ask her "*to direct thy ways,*" and be sure, child, that she will not fail to show you and help you do the right thing at the right time.

"*Christ Jesus came into this world to save sinners.*" He came on purpose, of His own choice, and oh, at what cost to Himself! Child, care you as much to be saved, as He to save you? Whom will you blame if you are lost?

You may have some ground for acting as you do, but is that enough, child, to justify what bad effects also follow from your conduct? Certainly not. Why then, why will you keep on "*Making excuses in sins*"?

In the alternative of being lost yourself, or of losing all your

things, as in a fire or shipwreck, you would let all go, to save yourself. Child, why hold you on to what is sure to damn you, unless you part with it?

“That which is high to men is an abomination before God.” Does not hence follow, child, that the more people think of you, the more despicable you must be? And you crave and prize the esteem of men so much!

Think of your Saviour in a workshop! Think of Mary doing menial household duties all her lifetime! And learn once for all, child, that an humble occupation never detracts from any one's distinction and merits.

“According to the measure of the sin shall also the measure of the stripes be,” You pile up sin upon

sin, and want no punishment, or but a light one! This cannot be, child: quit sinning, or take your stripes.

Be clever, child; have an eye to business. How long will you live on earth? So many days, not one more. How long in the hereafter? Forever. And do you value so short a life more than an endless one? O wretched business!

Men can only judge and go by what they see; hence, the semblance of goodness is wont to pass among them for goodness itself. Is it this, child, that makes you so much more careful of your exterior than your heart?

Bewail, child, detest your sins first, if you wish to gain the favor of the Blessed Mother of God. Do you imagine that Mary can accept

the homage of one who is a traitor to her Son? Would you do so yourself?

How keenly you resent whatever may estrange from you the affection of . . . ! You know who it is. Think you, child, that God will not resent infinitely more to see you, and aught on earth, estrange your soul from Him?

Mind you well, child, that the body cannot be kept in subjection by a soul itself shirking subjection. Hence, as long as you will be wanting in obedience, so long you will have to endure the insolence of your flesh.

You despise sham, counterfeit goodness in others, and still you yourself care more to appear, than you do to be good! Child, has not

this all the earmarks of the rankest hypocrisy?

Know, child, that praying is to the soul what breathing is to the body. Therefore, as to cease breathing is to die, even so, dead must be the soul of any adult who has given up all prayer.

You wash and bathe good and well. But yet forget not modesty, child; and beware lest the cleansing of the body should ever bring any defilement on the soul.

Abstaining from meat on Fridays is, actually, mourning for our Saviour's death, who chose to die on Friday. To feast when all round you are in mourning, how shocking! Never eat meat on Friday, child, save when allowed.

People often say that if God had

made riches, instead of poverty, the condition for men to get to Heaven, many more would have been saved. How foolish! Can all be rich, child? And who is there who cannot be poor, if he wants?

Made to God's image, your soul reflects his Law, as the glass does you. How then, can you not know it, and not feel guilty when you do wrong? Child, you only deceive yourself when you plead ignorance as an excuse!

Promise to-day the Blessed Virgin that you will not neglect to say the Angelus morning, noon and evening daily. They cannot be lost, child, who think three times a day of their Saviour and His Holy Mother.

Let all else go; spend your life, means, talents, to possess God and

His Kingdom. If you do not, child, you will be worse off, by far, than a spider which spins his entrails to catch some miserable flies.

You know that what you call your "reasons," are but too often only pretenses to hide and disguise your pet leanings and selfish motives. Oh! be sincere, child, "*And keep thy lips from speaking guile.*"

The devil never asks for all your heart at once; what he wants is "*A place*" in it, just a little corner, child. But alas, if you give it to him! He will have your whole heart before you know it.

"*Turn away thy face from a woman dressed up.*" Man, do you hear? And why are you so fond of dress, woman? Bear in mind that, at God's own bidding, no sensible

people will care for you, if you are dressy.

Do, child, possess your soul in peace; to be dissatisfied with your lot, is to find fault with God who cuts it out for you; and by fretting and worrying you but add to, and aggravate your burden.

“Depart from Me, ye cursed, into everlasting fire.” Most dreadful sentence! And for what? for sins of omission! *“I was naked and you covered Me not.”* And you, child, you never scruple the good you leave undone!

“The prosperity of men is in the hand of God.” So it is written; yet, how many a greedy mortal offends God, to become prosperous! Is not this the very extreme of folly, child? And what, if you too were so demented?

By all means, be neat, tasty and look your very best always, child; only take care, that you never muss up your soul, to tidy up the person. For that, surely, would be to spoil, not to improve your looks.

“If you live according to the flesh, you shall die.” Take heed, look to yourself, child! This is the sentence of death hanging over the head of all who pamper the body and gratify its lustful cravings.

The Saints trembled at venial sin, and you gulp it down as water, and feel secure, like a consumptive who, not even with death rattling in his throat, is aware of dying! Oh, ask Mary for light; for your soul is blind, stone blind, child!

“Unless thou hold thyself diligently in the fear of the Lord, thy

house shall quickly be overthrown." Heed, child, heed the warning, lest you and yours have soon nothing left, but a receiver and the poor-house, maybe!

Most miserable wretch! How dare you ask for impunity to continue in your sins? Pray, oh! pray for help to forsake them; and doubt not, that Mary will graciously hear you, and come to your deliverance.

Holy Writ declares: "*Nothing is more wicked than a covetous man.*" And therefore, "*Let your manners be without covetousness.*" For, you will be most certainly, child, very wicked and most wretched, otherwise.

Did a great king prepare a banquet for you, how delighted! how highly honored you would feel!

Have you no Faith, child? Lo, God's own Banquet, Holy Communion! What royal feast could equal it? And you care not!

"Father I have sinned against Heaven and before Thee; I am not now worthy to be called Thy son." Say it, too, child; say it from the depth of your soul, and return to your God. Oh, the loving, tender welcome that is awaiting you!

Did you chance to discover a scorpion in your garments, how it would startle you! Child, be no less startled at a bad thought: it is much closer to you, and more deadly, than the deadliest of scorpions could ever be!

How often you think of them who are good to you and love you! Has not God been good to you, child?

Who can love you more than He?
Yet how seldom you think of Him!
If yours is a heart, it is, indeed, a
strange one!

*“ He that stoppeth his ears against
the cry of the poor, shall cry him-
self, and shall not be heard.”* Yes,
you yourself, child, may sigh yet for
a pauper's couch and a dry crust, as
a boon, if you ever forget this Scrip-
ture.

Are you always sincere in your
confessions, child? Think on it
awhile to-day; and should you have
concealed some grievous sin, go con-
fess it without delay. What joy
there will be among the Angels in
Heaven!

An illusion associating God's holy
Mother with low neck gowns, peek-
a-boo waists and like vulgarities,

would horrify you even in dream by instinct. O child, never think becoming you or others what dreamt of Mary would shock you so!

Did you despise counterfeit goodness as much as you would have people believe, surely, child, you would not take the pains you do, to appear better than you are by hiding your defects, instead of correcting them.

“Use not much the company of her who is a dancer.” Dancing, child, is at best a dangerous pastime; and hence, though it may not be sin to take part in a dance for cause, fondness for dancing will hardly ever be without sin.

Christ bids you take up your cross daily and follow Him. Which is your cross, child? The discomfort, pain, trouble and any annoyance

attending the faithful discharge of all your daily duties; behold your cross!

"You cannot be partakers of the table of the Lord and the table of devils." At which of the two tables are you a guest, child? If you partake not of the Lord's table, some devil, for sure, must be feeding you.

In all your troubles call, child, call on the Blessed Mother of God, never doubting her loving kindness. She has never turned a deaf ear on any one appealing to her. Say to her often; 'Holy Mary, pray for us.'

You know, child, that die you must: will you die a happy death? Surely not, unless you live a good life. For, the only apprenticeship to die happy is to live well; there is no other.

“With all thy soul fear the Lord and reverence his Priests”; so it is written in God’s own Book. Mind the injunction, child, and see that your whole conduct, works, words no less than thoughts, prove that you do.

No doubt that you wish to be wise and grow in wisdom more and more every day. Then, keep your mouth shut, child, for; *“He that refraineth his lips is most wise,”* says Holy Writ.

How far from fearing God as you ought to, how far you must still be, child! Which of your duties is there that you do not, more or less, neglect? Yet it is written; *“He that feareth the Lord neglecteth nothing.”*

Were you the clean, tidy person that you fancy, how could you suffer

so much foulness to cling to, and choke your soul to death? Blush at yourself, do, child, at least in your heart, and go to confession.

It is written : “ *A fool will upbraid bitterly.*” And therefore, child, should you ever be charged with the care and correction of others, never add bitterness to reproof; never, never!

Be submissive, child, obey God and your superiors, if you want to be pure and chaste in body and mind. Sooner expect light to spring from darkness, than man’s flesh to brook ruling from a mind itself unruly.

“ *Woe to them by whom scandal cometh.*” It is Christ Himself who speaks so. Then, take warning, child, and not only give no scandal, but repair, undo, as best you may,

and without delay, any scandal that you may have given.

What pains are you at, child, to please the Blessed Virgin? Little, indeed, if any at all. On what ground, then, do you fancy that you love her, knowing that love's true test is what one does and suffers for the beloved?

The dread of evil is always haunting you, and yet, it rests with you to make yourself secure from evils! "*Do no evils, and no evils shall lay hold of you.*" It is Scripture, child.

To satisfy in part for your many sins of self-indulgence, deny yourself some innocent pleasure to-day. You cannot exercise your free will better, child, than by doing what you dislike, and not doing what you like.

Your Divine Saviour longs to be

with you, and you shun His presence, as if you loathed Him and His company! What must His Blessed Mother, what must the Angels think and say of you and your conduct, child?

Choose to-day for your special Patron, St. Joseph, the Virgin Spouse of the ever Blessed Mother of God, and after Jesus and Mary, give him always the first place and warmest spot in your heart.

Is there no one watching you, child? No eye observing your thoughts and secret doings? "*The Lord beholdeth the heart.*" Oh, why dread you not God's eye, at least as much as you do men's?

A brief happiness and eternal suffering; a brief suffering and eternal happiness, lo, the proposition! Think

it over; figure it up. The terms cannot be changed, and choose you must. Which, child, which do you take?

Are you in grief, are you in trouble, child? Cast yourself at the feet of our Blessed Lady, and pour out your soul to her, saying the 'Memorare' with all fervor: you will not rise without being relieved and comforted.

"Evil thoughts are an abomination to the Lord." Do you hear, child? Oh, how vile and wicked must be your heart, if it can wilfully harbor and take pleasure in thoughts which are an abomination to the Lord!

The thought that they will end, at least with death, is a relief in all evils on earth. But in hell, child,

evil is utterly comfortless. Hence, they who endure it must needs be certain that it is everlasting.

Fast one day this week to atone for your past indifference in the service of God and His Blessed Mother; and resolve in real good earnest not to fall back into the same carelessness in the future.

You often plead your 'honest convictions': but when God will put you face to face with yourself before mankind, then, oh, then, you and all will see how much dishonesty, so-called honest convictions were made to cover!

While at church avoid all levity; do not talk, nor look around: see that at least your deportment and a little good manners, make up for your lack of piety and interior devotion.

You know that intemperance is a sin. But know likewise that one can be very intemperate without being a drunkard. You loathe drunkenness, no doubt you do. But make no less sure, child, that you are always temperate also.

Be not faint-hearted at the boldness of your soul's enemies. Mary alone, child, is stronger than all the powers of hell combined. Say, then, say often to her: 'Virgin most powerful, pray for us'; and rest secure.

Be reserved and modest always. Hands off! Touch no one; let no one touch you. Not the body alone, but the soul also, child, can be, and often is, seriously infected by contact.

"If any man have no care of his own, he is worse than an infidel."

Father, mother, guardian, do you hear? If your children and charges are schooled where God is ignored, be most certain that this rebuke is for you.

Bear patiently with whatever trouble or annoyance that any one may cause you to-day. Be always minded, child, that: "*The patient man is better than the valiant.*"

"*Blessed are the poor in spirit.*" Christ calls not all the poor blessed, but those who are so *in spirit*, that is, at heart. Be you rich or poor, if you love riches, child, the blessedness of Christ's poor is not for you.

Bad reading injures the mind and heart, just as unwholesome food does the body; and surely, child, you would not feed on poisoned meats. Shun then, oh! shun just as much,

bad and dangerous reading of any kind.

Do you consider the supporting of the Church and your Pastors the strict duty it really is? Perhaps, you do, so far, at least as it refers to others. But see, child, that you fail not to do your share also.

The most Blessed Mother of God was always so humble, meek and gentle! Watch yourself to-day in a special manner, child, and out of love for her, resist every prompting of pride, vanity and impatience.

Fear, child, fear hell more than you do, if you really care to escape falling into it. Of all the highways to hell, there is none surer and shorter, than disbelieving in it, or making light of it.

If you are perplexed and in doubt

what you should do, kneel down and say one Hail Mary, in all confidence that the Holy Mother of God will hear your prayer, and put in your soul what will be best for you to do.

Deny, strive to overcome yourself in real earnest, and you will soon be happier, child. Be convinced that peace and true contentment here on earth lie not in indulging, but in restraining our passions.

God wants your confidence in Him to be persevering and enduring, and therefore, He wills that you "*Pray without ceasing,*" even when He delays to grant your petitions; do you understand, child?

Is it possible that your mad presumption can go so far, as to make you ask God to help protect you in the very act of offending Him and

breaking His law? If so, the most wretched of all wretches lives in you, child!

‘Cause of our joy, pray for us;’ say it, child, say it often and fervently to the Blessed Mother of God, that the joy of serving her may comfort and cheer you up in all the afflictions and sorrows of life.

“*Why hath God commanded you that you should not eat of every tree of Paradise?*” See you the devil’s way to undermine obedience? Obey, child, obey, and leave to God, the Church and all superiors the *why* of their commands.

Busy not about many things; for it is to waste instead of saving. Be persuaded, child, that no one does more than they who do well one thing at a time.

In all matters, great or small, be always upright and strictly honest, child, and doubt not that in the end you will succeed: "*The justice of the upright man shall make his way prosperous;*" so declares Holy Writ.

How quickly you drop the poker when uncautiously you happen to lay hold of the hot end. You will certainly sin, child, if you are not just as quick to put away an unchaste thought.

By His dying words, "*Behold thy son—Behold thy mother,*" Christ made Mary the mother of his followers and his followers children of Mary. Hence, how can any one follow Him and not love Mary; or not love Mary and follow Him?

"*A scorner seeketh wisdom and findeth it not.*" Why so, child? A

scorner, precisely, is one who scoffs at Religion: how can any such ever find wisdom, when there is no wisdom without Religion?

Seek not to advance yourself nor yours nor any of your friends by questionable means. Mind you well, child, that "*The devices of the wicked shall be rooted out,*" and that "*The wicked man maketh an unsteady work.*"

Beware lest you keep your bad thoughts with you, while you seem to pray against them! Pray, oh, yes, pray; but also fight, that is, put the bad thoughts away, as you ought. Unless you do, child, what is your prayer but mockery?

Put your cleverness to better use, than to drawing upon yourself the curse of God by deceiving the sim-

plicity of others! "*Cursed is the deceitful man,*" says Holy Writ, and God's word, child, is never empty.

Whatever you be doing, be always self-possessed, and never fussy; for God is not found in fuss and bluster. "*Do thy work in meekness and thou shalt be beloved above the glory of men.*" Do you hear, child?

Why grieve you more for faults seen by others, than for greater faults seen by no one? Take heed, child, lest at the bottom of your sorrow there be some time more love of self and men's esteem, than fear and love of God!

You disapprove of people attending church in other but a becoming garb; and this shows how sensible you are. But are you quite sure, child, that you yourself need not be the first to set the example?

Some people's ambition is to make a nice corpse, and have a good send-off, a showy funeral; while of their soul they think no more than if they were dumb animals! "*A fool is born to his own disgrace.*" So the Bible declares, child.

Are you ill, feeble, suffering? Turn to the Blessed Mother of God, and say to her often and fervently; 'Health of the sick, pray for us.' Doubt not, child, that she is both able and willing to relieve and comfort you.

It is written, "*They that seek the Lord shall not be deprived of any good.*" Then, be pious, *seek the Lord*, child, and never fear that He will keep from you any good and comfort compatible with your salvation.

Keep a better watch over yourself

and be not envious, nor given to anger. For envy, child, poisons the heart; and anger darkens the mind, and both, "*Envy and anger shorten a man's days,*" says Holy Writ.

Fail not to lend a willing and helping hand to any one who may wish to lead a better life; "*Recover thy brother according to thy power.*" It is what God's holy Mother asks and expects of you to-day, child.

God loves His Holy Mother incomprehensibly more than He loves all other pure creatures together. Must He not love so, too, child, to see her loved and honored? And who but He alone can ever love and honor her adequately?

Do watch yourself to-day, in a special manner, and see that you utter no word in anger, giving way

to temper. Know and never forget, child, that "*A mild answer breaketh wrath, but a harsh word stirreth up fury.*"

Why go you not to confession, child? If you disbelieve in confession, you are a heretic: if believing in it, you shun it, you are a reprobate. In either case, unless you repent, you are lost, as sure as you live.

Who can trust you, child? You are good and well behaved when somebody sees and watches you. But do you think one good, true, sincere, honest, who needs watching to be so?

God, your Lord and absolute Master, will demand of you an accounting, and shortly, too. Oh! what are you about, child, that you waste His goods, the health, means, talents,

which He has given you to serve Him with?

What a wretch you have made yourself! Yet despair not, child; Mary can and will surely help you. Go to her, cling to her, cease not crying to her; 'Refuge of sinners, pray for us;' and you cannot be lost.

Who on earth is free from suffering, child? Who cannot be poor, if he wants? See then, how a merciful God by making suffering and poverty a means of salvation, has placed Heaven within the reach of everybody.

Never feign any goodness, child: "*These shall receive a greater damnation,*" says Christ of all who do so. A twofold hell is reserved to such; one for their feigned virtues; the other for their secret vices.

Think not, put not yourself above others, child. If you do, God will make a mock of you, and all will hear and talk of your disgrace. You have His word for it: "*He that exalteth himself shall be humbled.*"

Yes, beaux and sweethearts may go to church together, but usually it is the devil, not God, who gets the worship! Child, never encourage, never countenance such customs.

Were the smallpox to pit your face and spoil your looks, how unhappy you would feel; the mere thought makes you shiver! Dread, child, dread at least as much, lest sin should pit your soul.

"*He loved me and delivered Himself up for me.*" So speaks the Apostle, and Christ died as much for you, as He did for him. Child, break

to pieces that stony heart of yours;
it is too ingrate to have about you.

‘Virgin most prudent, pray for us;’ say it often and fervently to Mary; do, child; and you will be saved from many a snare into which, but for her help, the world, the devil and the flesh would surely entrap you.

“Learn ye from Me, because I am meek and humble of heart.” Mind you, *meek, humble of heart.* Maybe, out of shrewdness, you affect a meek, humble exterior sometime: but is it policy, child, that Christ bids us learn of Him?

See lest you, too, be one of them whose religion and devotion depend on the kind of the weather, and who go to church only when the weather is fine. Such fairweather Christians,

be sure, child, will rough it by and by.

“*The sluggard willeth and willeth not.*” Is it so also with you, child? Perhaps, you too will and will not, and always remain in your sins! If so, take heed and beware; hell is full of half wills!

Christ bids us shun, as heathens and publicans, those who will not hear his Church. Therefore, child, never join any secret, or other society which the Church forbids, and withdraw without delay, if you belong to any.

Keep a better custody over your eyes; let them not seek out, nor rest on any bad or dangerous object: “*Remember that a wicked eye is evil.*” It is so written in God’s own Book, child.

Give up all company, yes, all company, child, sooner than run any risk of sinning: "*If thy eye scandalize thee, pluck it out;*" do you hear? It is what our Divine Saviour bids us do with whatever leads into sin.

You wish that lust would cease harassing you, and foment it by thoughts, looks, talk, reading! "*When the wood faileth the fire will die out.*" Withdraw the fuel, child: the fire, that is, your lust, cannot die out until you do.

Why do you boast, child? By prating and bragging of your doings you lose the merit of what little good you do; and are, thus, no wiser and fare no better than a foolish hen, which by her cackling loses all the eggs she lays.

"The mouth that belbeth killeth

the soul." Lies often carry a tail bigger than the head, and a lying mouth swallows them all alike, big or small. Child, never utter the least untruth against another, under any circumstances.

Out of love for the Blessed Mother of God, be to-day a little more forbearing with others and less touchy about yourself and your things. Others, too, have feelings, child.

"Be not conformed to this world." How are you to fulfill this injunction, child? By living in the world as fish do in salt water; that is, by keeping free from worldliness as salt-water fish do from saltiness.

Make, child, make your peace with God, and you will be well and at peace with yourself and all around you. You will never have peace on

other terms: "*Who hath resisted Him and hath had peace?*"

In legerdemain work there is no more resourceful nor more deceptive operator than self-love. Tricksters can only deceive others, while self-love deceives ourselves even more than others. Know it well, child, and beware of yourself!

In all your undertakings be sure that you ask for God's blessing, and the assistance of His Holy Mother. Know, child, that therein lies the secret of turning into success even failures and disappointments.

Prate not of yourself and yours, nor of your things and doings: "*The mouth of fools bubbleth out folly.*" Had you a little sense about you, no, child, your mouth would never bubble out so many foolish things, as it does.

Beasts never say grace before and after eating; they cannot, having no reason. But why should you behave like one of them? At least, child, never fail to bless yourself before and after meals.

Believe, say, do what men please and will, hell is there and will be there eternally all the same. God and His most merciful Mother forbid, child, that you find it out for yourself, as all do who die in mortal sin!

Can it be, child, that you too will add to Mary's sorrows by eating meat, feasting and making merry on Friday, a day of abstinence and real mourning for the death of Christ, her Divine Son?

Keep a better guard over your tongue, shunning with great care,

particularly to-day, all manner of blabbing and babbling. Child, never forget that "*The whisperer is accursed.*"

No doubt that you want to go to Heaven; then strive, child, oh, strive your very utmost to befriend Mary, the glorious Mother of God, and Heaven's Queen, and never tire saying to her, 'Queen of Heaven, pray for us.'

How can you not sin when you know well that what you do is sinful? Would a poisoned dish hurt you less, child, because you would eat of it not, precisely, to be poisoned, but only to gratify the taste?

If you are not in love with your own destruction, repent, child, oh! repent and begin to lead a better life. God knows, how many there

are in hell, who, perhaps, thought, spoke, lived no worse than you do!

When praying, child, do you ever mean to ask for what would do you harm? Certainly not. If therefore, what you pray for would hurt you, how can God, who reads your heart, hear you, save by not granting your prayer?

Would not obstinate sinners, sooner or later, get the best of God, if there were ever a time when they could go unpunished without ceasing to be sinners? And beyond doubt, such would be the case, child, if hell were not eternal.

Whatever you do, look always to your intentions, child; for nothing is credited in Heaven but what is done for God. How can you expect that He will reward what is not done for Him, or his own sake?

Take good heed lest any scheme of making money and getting rich, lures you to perdition! "*They that will become rich fall into temptation, and into the snare of the devil.*" Mind you well, child, it is God's word.

Did a burning coal chance to fall upon you, how quickly you would jerk it off! Be just as quick, child, to put away an immodest thought; for, the least you dally with it, it is sure to scorch you.

You think yourself and are, maybe, a favorite; but the real wonder is that any one should not despise you. How you would see all pinch their nose, and run from you, child, could sin be smelled!

"*He said to all;*" and what did Christ say *to all*? "*If any man will*

come after Me, let him deny himself and take up his cross daily." Then deny, mortify yourself, child: can you claim exemption where Christ makes no exception?

You call them white lies, but they always blacken you! Child, never tell knowingly an untruth of any kind. Maybe, you need not go out of yourself to learn that, so-called, little white lies, grow sometime into big, deep-dyed ones.

Tuck up your sleeves at the wash-tub; most probably God's holy Mother did so herself. But know, that bare arms in the streets, and still more so at church, are, not only unsightly, child, but intolerably vulgar.

Christ points out meekness and humility, especially, as his virtues:

“Learn ye of Me because I am meek and humble of heart.” Hence be meek and humble, child, and you cannot fail to become a favorite of His.

Bear in mind, child, that nothing is less yours than yourself, and that therefore, to rob God of yourself is the height of dishonesty. How do you rob God of yourself? By living as you please, not as He wants.

To be generous is to give of your own, cheerfully and plenteously, according to your means. Are you generous, child? Most certainly not, if you give grudgingly, and only what is of no use to you.

How does Satan get most of his prey? By estranging men's hearts from God's holy Mother: he thus keeps non-Catholics from the Faith,

and makes many a Catholic fall from its practice. Child, beware! He is after you.

Be very certain, child, that when you judge others to be two-faced and sneaky, you but reveal the amount of cunning and duplicity lurking within yourself. "*Thou doest the same things which thou judgest,*" says Holy Writ.

Be ever ready to give praise to any one deserving it, but be still readier to hear the praises of others. Why so, child? Because pride may prompt to praise, but cannot bear to hear another praised.

Have offered up for your own soul all the Masses that you can, and do so while you live. It is a delusion, child, to presume that what you now can, and neglect to do for yourself,

others will do for you when you are dead.

Pagans, too, keep their birthdays. But why should you not sooner keep the day you were born a crown-prince of Heaven? Perhaps, you do not even know the day, child, or never, maybe, do thank God for your Baptism!

The real Master of what you claim as your own is God, not you, child; you hold it all from Him in trust, as a steward. Hence, when you dispose of anything against His known will, what are you but a dishonest servant?

Do, child, do prove, for once, that you really love the Blessed Mother of God; give up this very day, for her sake, what your conscience tells you that you have no right to hold. You know what that is.

“By sin death.” It is the nature of sin to bring on death and every other evil. Do your own sins, too, cause the same in you, yours and others? Indeed, they do, child; but you never think of that, or do not care!

Moral virtues are the result of many acts; and as occasions of great acts seldom, if ever once occur in a lifetime, how can any virtue be acquired, child? Only through the many little acts making up one's daily life.

Endless imprisonment, endless burning, and worse than all, endless despair of ever possessing God for whom you were made! Oh, can it be, child, that you prefer all this, to giving up now an ill-gotten gain, a sinful pleasure?

Go spend a little time in prayer

before our Lady's altar; there, child, at the feet of the Immaculate Mother of God, you will find the light, the strength and courage of which you stand so much in need.

"This is the will of God your sanctification." Hear you, child? There have been great saints in every state of life: if you fail to become one in yours, as God would have you, blame not your state, but yourself.

A father who is also a skilful physician, uses at times some drastic remedy to save a son's life. Does he love his son less for that? Even so God with us, child; He afflicts us, out of love, to heal, to save, not to torment us.

Whenever you sin, you always prefer this thing or that to God; what

an affront to Him! How would you feel, did some one prefer your dog to yourself? Must not God be infinitely more incensed at you, child?

“Respect not the person of the poor, nor the countenance of the mighty, but judge thy neighbor according to justice.” It is unfair, child, to be either fawning or sentimental; shun then, being the one, as much as being the other.

Weary not, never tire saying to Mary; ‘Queen conceived without original sin, pray for us;’ and be assured, child, that the old serpent will never be suffered to get a deadly bite at you.

God is so good that to doubt and despair of His goodness, is the offense He resents most. Oh, then, whatever be your sins, child, “*Hope*

in thy God always;" for, "*No one hath hoped in the Lord and hath been confounded.*"

Say often to our Lady; 'Seat of wisdom, pray for us;' and if you, too, want to possess real wisdom, be humble from the heart, child; for, "*Where there is humility there is wisdom,*" declares Holy Writ.

Dives is charged with no great crime in the Gospel; he only made good cheer and dressed in fine linen, but gave no alms. Yet in Christ's own words, he "*is buried,*" as if way down, too, "*in hell.*" Child, look to yourself!

To seek an end without using the means, is folly; and as no means can avail without God's help, you must always do both of two things, child; use the means to the end, and

yet depend on God alone for the result.

“In your patience you shall possess your souls:” mind you well, child; in *your patience*, not that of others; for Heaven is promised not to them who are endured, but who endure.

Is not the word of God as good as that of a gentleman, child? And why, then, why lay you so much store by a gentleman's promise, and make so little of the promises of God?

You play the innocent, but does that make you so? Will that ease your mind? No, child, no; for only true compunction and the consciousness of sincere repentance, can heal and quiet a guilty soul.

Honorable as you are, it would

discredit you to have cheats and bad-pays in your employ. Take heed, child, lest your conduct, too, brings discredit on your Saviour and His Holy Mother, whom you profess to serve.

“Pride is hateful before God and men:” so it is written. Yet, while you seek to be esteemed and loved, you *“Put on pride,”* instead of shunning it! Is not this pride run mad, child?

You find it galling to see another preferred to you; but what think you of the Son of God choosing to have a criminal preferred to Himself? Yet He did so, child! Why? To cure both you and me of our pride and love of preference.

“They say but do not.” Take heed, child, lest you, too, fall under

this reproof. You know and tell others what they should do; but you yourself *do not*: somehow, you always forget, or are never at a loss for some excuse!

No, it is not penance, fasting and abstinence that shorten men's life, certainly not; sowing wild oats does that. "*The years of the wicked shall be shortened.*" It is God's word, child.

"*A fool immediately showeth his anger.*" Is it not what you so often do, flare up and fly into passion at the least annoyance and contradiction? Child, think, call no one a fool but your own self.

Mary is the House all built of purest gold and overflowing with Divine grace. What are you? A whitened sepulchre, fair outside and

filled with rottenness within! O child! "*Cleanse thy heart from all offence.*"

You love and want to be free, and for that you sin! You might as well seek to get cool by throwing yourself in the fire. Learn once for all, child, that "*Whosoever committeth sin is the servant of sin,*" the worst slavery possible.

Do you honor the Saint whose name was given you in Baptism, and who became thus your personal friend and advocate before God? How thoughtless and ungrateful of you, child, should you never think of your name-Saint!

"*In unnecessary things be not over curious.*" Do you hear, child? Mind, then, mind the injunction, and restrain your great curiosity. At

least, seek not to know what you cannot learn without injuring your soul.

How tender you are of your life, your health, your comforts! Oh, you never think that God gives them to you, and that you can never enjoy them better than by losing them in His service! Yet nothing is more true, child.

In honor of the Blessed Mother of God, when you dress, or undress, or lie down to rest, be ever mindful of Christian modesty. Doubt not, child, that Mary in turn will watch over you with special care.

“He that is righteous correcteth his ways.” Hence be very certain, child, that if instead of mending your ways and faults, you only hide, or excuse them, all your *“Righteousness is as a filthy rag.”*

It is better to be alone than in bad company, most certainly, child. Yet, take good heed lest, while you are alone, you be bad company to yourself.

Befriend to-day some of God's poor, and "*Be not slow to visit the sick.*" Know, child, that what you do to any of them, you do to Christ Himself, and delights the Heart of His Blessed Mother.

"*In the multitude of words there shall not want sin.*" Why so, child? Because they who talk much talk frequently at random, and are not always mindful of truthfulness and sincerity.

Eve was broad-minded enough to think that a little taste of the forbidden fruit could not be, after all, such a great evil. She soon discov-

ered her delusion, child; and you, too, will soon discover yours, if you break God's Law.

“Let detracting lips be far from thee.” Heed, child, heed this injunction; and know, besides, that *“Detractors are hateful to God,”* no less than *“The abomination of men.”*

While you seem to hate hypocrisy so much, you do not scruple to run down and discredit others to puff and glorify yourself! What is that, child, but the very quintessence of hypocrisy?

Most certainly, child, God in His good time will, and must needs punish all His offenders. What manner of God would He be, if any of His puny creatures could rebel against Him and go unpunished?

Perhaps, through human respect,

you will not have in the house a picture of our Lady, as if ashamed of her! If so, must not Christ's holy Mother be ashamed of you, child? Will she care to have you in Heaven?

"The wrath of the Lord shall inherit the nations that have not sought after Him." What of the nations schooling themselves into ignoring and disowning Him? Beware, child, oh, beware of the godless spirit that is abroad!

He could have cast you into hell long ago; yet, *"Therefore the Lord waiteth that He may have mercy on you;"* and you, child, abuse His goodness, to offend Him more! What ingratitude! And, maybe, people credit you with a kind heart!

Alas, if you give in to lust and seek to appease it by indulgence!

Be most certain, child, that the more liberty it is given, the more it enslaves and debases its victims.

“It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed.” Lo and behold, child, what is to fear God! it is the real secret to be prosperous in life and to die happy!

Turn not your dwelling into a menagerie of cats, dogs and other beasts living or painted: have in your rooms and parlors some holy picture, a crucifix, something, child, to remind you and others that you are a Christian.

Fish take the bait unawares of the deadly hook it hides; but you, child, you knowingly and deliberately swallow death in the baited things which the devil sets before you! Who can pity you?

“How strait is the way that leadeth to life!” And, strait, indeed, it must be, to call forth an exclamation from the Son of God! Child, distrust, so-called, broadmindedness: a *strait way* and ‘a broad mind,’ what a paradox!

“By the fear of the Lord men depart from evil;” so it is written. Rest then assured, child, that unless the fear of God dwells within you, you will not depart from sin. And what will be your lot, but damnation?

What merit would there be in your prayer, child, if it were granted as soon as the lips are open? Would that be asking *“in Faith,”* as God commands we should do? And set you much store by what you soon tire of asking?

You are conscious to yourself of

being more guilty than any one knows, and still, you feel, speak, act, as if you were wronged! Bear in mind, child, that "*The just is first accuser of himself,*" not excuser.

If you are not more in earnest and more determined to chase away those bad thoughts of yours, they will surely bring on your damnation. Know well, and once for all, child, that "*Evil thoughts separate from God.*"

Put some of your savings in presenting our Lady's chapel with something of your own; oh, you never think of that, child! Clothes, amusements, parties, gewgaws, expensive trifles, seems to be all you care for.

"*The bewitching of vanity obscureth good things.*" So it is written, child; and unless you keep your

eyes open, your vain notions will surely bewitch you into parting with Heaven, for some glittering, airy nothing.

Say often and devoutly the ‘Glory be to the Father’ in honor of the Most Holy Trinity. The Father made you; the Son redeemed you; and the Holy Ghost sanctifies you; yet, how little, child, you think of the Holy Ghost!

Most certainly, God can give you His grace as easily in one state as in another. But what, if you should choose a state of life against His will? Would not that shut you off, child, from many of His favors?

Alas, if you seek to advance yourself and yours by building on pride! “*The Lord shall destroy the house of the proud.*” Heed, child, heed the

warning, lest you and yours be all buried, before you know it, in the ruins of your ambition.

Love, study to please the Blessed Virgin just as you do to please . . . You know who it is. Can it be, child, that you will not do for Mary, to your great gain, what you do so readily for others and, maybe, to your own hurt?

“I am the Way, the Truth and the Life:” so speaks Christ of Himself. Then, all who keep aloof from Him are astray, in error and abiding in death? Glory be to God and His holy Mother! they are, child, and all will burn forever.

Through the fear of death men are wont to part with their substance; but will any one call that liberality? Be liberal with your

means now, child; wait not till death waylays you and wrests them from you.

At least, be always as particular to cleanse your soul and conscience as you are to wash your hands and face. Will you say, child, that this is asking you too much?

In health you sin, to enjoy yourself. How is God to reclaim you? He will break you down: "*A grievous sickness maketh the soul sober.*" Lo, child, how God, if He does not cast you off, will bring you to your senses!

While full of sweetness, Mary is described also as full of terror, "*Terrible as an army set in array.*" And such she, is, child; but you need not fear. All her terrors are for the enemies of your soul, not for you.

Lust resembles fire more than any other vice, for a thought, a word, a slight movement not promptly repressed, may enkindle an unquenchable flame. "*From one spark cometh a great fire;*" be minded of it always, child.

Know you not, child that the Power and Mercy of God, our Heavenly Father, will ever be infinitely greater than all your sins and miseries? Why, then, why will you give way to diffidence and discouragement?

"*Let not the way of evil men please thee.*" No, child, never; how inviting and fascinating it may appear. Their way runs counter to God's Law and His Church, and therefore leads, for a certainty, to destruction.

No, child, you will never taste any

true spiritual delights, unless you do renounce all sinful ones. "*Neither cast you your pearls before swine.*" Much less, indeed, will Christ do so Himself.

Your soul, too, needs food; "*Except you eat my Flesh . . . you shall not have life in you,*" says Christ. Can you live on one meal a year? Can your soul do so? Eat, O eat often of the Bread of Life, if you want life, child!

You care not for piety because you hate to be a hypocrite! How could you be a hypocrite by being truly pious? At least, be honest, child, and vaunt not your hatred of hypocrisy by proving yourself a greater hypocrite.

To hear us God requires that we lay our wants before Him, and do

so with confidence and precision, both: "*What wilt thou that I do to thee?*" See, child, how Christ urged the blind man to specify what he wanted?

Comply without further delay with any obligation that you may have contracted by promise, and have thus far neglected to fulfill. Do not refuse our Blessed Lady, child, what she demands of you to-day.

Yes, it is better to be dumb, child, than to have a wicked mouth: "*Woe to wicked lips.*" Then, pinch, bite your lips and tongue off, rather than suffer them to be vulgar and deal out smut in words of double meaning.

What mock philanthropy to pretend to love man while God is disowned! How can they who love not

God love their fellow-beings, when the love of God and of our neighbor, child, is but one and the same love?

O what blessings would Mary shower upon you, would you refrain for her sake from . . . You know, child, what it is. Certainly you can, for you have but to will it: and what is more in your power than to will?

See, child, that you make the Sign of the Cross often and always properly. It is the shortest, easiest and most comprehensive profession of Christian Faith. Why should you, too, slight and slur it, as so many do?

Will God reward you for what you do not for Him, but the esteem of men? Surely not, child: "*Thou*

hast received thy reward," men's esteem that you sought after. It is what Christ will throw up to you on Judgment Day.

Be no weak, cowardly client and lover of God's Blessed Mother. Stand up for her, resenting with all the warmth of your soul any slight offered to her honor, even more, child, than you would resent an insult to your own mother.

"Their iniquity hath come, as it were, from fatness." A horse too well fed becomes frisky, wants to be free and is apt to jump the traces. Take heed, oh! take heed, child, that prosperity may never do the same with you.

If you really care to go to Heaven, do some praying, child. Know well, and let it sink deep into your soul,

that grown up people who never pray cannot be saved.

Is your soul chafing and smarting for some slight, an offense? Go on your knees, and say one Our Father and one Hail Mary for your offender. This treatment, child, will soothe at once the soreness of your heart.

“Make a balance for thy words and a just bridle for thy mouth;” that is, child, speak out only what appears right to express after due reflection. Do not blurt out, even if true, whatever comes to your lips.

It is the nature of lust to charm even when its loathsomeness is being abhorred. Hence, not to be defiled by it, it is not enough, child, to keep it away, you must keep away from it; do you understand?

Which would you sooner be, child,

a sovereign, or a slave? If a sovereign, lo! Christ dispenses royal crowns to all his servants. If a slave, keep on, live as you do; that ruling passion of yours is sure to do the rest.

‘Mother most chaste, Mother most pure, pray for us.’ Say this often, child, say it fervently to the Blessed Virgin, that no uncleanness of the flesh may ever defile the chasteness and purity of your soul.

Be very sure that sooner or later you will be put face to face with your sins, if not in life, most certainly in death. Think awhile what you then will wish you had done, and, be what it may, do that now, child, without delay.

‘Queen of Angels, pray for us;’ say it, child, say it often and de-

voutly to Mary. But take also good care lest you ever displease her by ignoring and slighting the Angel Guardian at your side.

“Toward the poor be thou more hearty.” Yes, be, child, and give them to-day a generous alms, out of love for our Lady. What you give to the poor you deposit in God’s own bank, and oh, at what royal interest!

Others too, child, like to be well thought of. Then, be fair, think well and favorably of them, as you would have them think of you: at least, never think of another what you would not have another think of you.

Say once the Litany of the Saints; and since it is God’s will that you too be a saint, quit, child, quit once

for good, herding with sinners, and begin this very day to lead a more pious life.

Let no bad or dangerous prints of any kind enter your house. Would you allow them if they brought you the smallpox? Be careful, child, that one bad print can do you and yours a deal more harm than any pox.

To render evil for good is the form of insanity peculiar to the prosperous; the more people have from God, the more they are wont to offend Him! Can wickedness go any farther? How does it stand with you, child?

Perhaps, you feel more like praying on a showy and costly Rosary, than on a plain and cheap one. If so, distrust your fervor, child, and

beware lest there be more vanity than piety in your devotion.

“Charity covereth all sins.” Not this or that only; not some nor even many, but *all sins*. Do remember it, child, and be always readier to excuse, than to find fault with any of your neighbors.

Idiots laugh when they would sooner cry, if they were in their wit. See, child, lest you too, snicker and giggle sometime when you should rather weep; *“A fool will laugh at sin.”* A fool, mark you, no one else.

Why will you be always so inconsistent? Make yourself what you want to appear; or seek not to appear what you do not care to be. Bear well in mind, child, that *“Woe is them that go two ways.”*

Would not entering a bad house

reflect on your character and virtue? Even so, entering a place of false worship must reflect just as much on your Religion and Faith. Then, never set your foot, child, in a non-Catholic church.

Could they read your mind and have a look into your heart, what would people think and say of you, child? Knowing what you do know of yourself, be at least less self-conceited and less presumptuous.

To make yourself conspicuous in doing good, is not to do good to make yourself conspicuous. Seek God in all your actions, child: this is what Christ bids us do; that is, glorify God, not ourselves, by our good works.

Is there not something in you, child, that must displease the

Blessed Virgin? How quickly you would remove it, did it offend . . . ! You know who it is. If this does not, what else can make you blush?

Be "*Not serving to the eye.*" In other words, child, be no hypocrite; do things just as well when no one sees you, as you are wont to do them when you are seen and noticed.

Honor the Blessed Virgin all you possibly can, and never fear, child, that it will ever be too much. For, God loves those more who please Him more; and must not they please Him most who love and honor most His holy Mother?

You mean not to sin, and yet do what you know is sinful! But you would not put your hand in boiling water on the presumption of not meaning to scald it, would you?

Oh, child, be clever to undeceive, not to deceive yourself!

Do you want to be insured against hell fire, child? Be enrolled in the holy Scapulars of our Lady, and have them always on your neck. They are Mary's badge, and she suffers no one who wears them to be lost.

On the plea that you are telling only the truth, you often speak evil of others without remorse! Would you not resent it, if another did the same in your regard? Child, go not "*two ways*;" woe is them that do!

You have better be on your guard and distrust any one who is wont to be big-mouthed and boastful. Why so, child? Because "*Deceitful lips and a grandiloquent tongue*" are joined together in Holy Writ.

The devil's chief industry is to cover up evil with coatings of some good, apparent, catchy, and suited to one's taste, place, state and condition. But beware, child; death always lurks in his compounds!

‘Help of Christians, pray for us:’ oh, say it often and from the heart to Mary.’ How helpless is a new born babe! Even more helpless against sin are we, child, without the loving assistance of our heavenly Mother!

One learns to pray by praying; “*Teach us how to pray;*” so prayed the Apostles. Unless you do the same, child, you will not pray at all, not knowing how; and will be lost, no adult being saved without prayer.

How comes it that you have always plenty reasons to excuse your-

self, and seldom, if ever, can find one to excuse another? To have used two sets of measures will go hard some day with you, child!

“He hath given his Angels charge over thee to keep thee in all thy ways.” A Prince of God’s own Court your Guardian! What loving kindness! Be more grateful to God, child, and more mindful of your good Angel!

Watch yourself and see that you take no part in, nor encourage any uncharitable conversation; it is what Mary demands of you to-day. And remember, child, that *“Charity is patient, is kind, thinketh no evil.”*

Yes, it is good to be rightly broad-minded; but some people’s broad-mindedness is only a paradox, that is, all broadness with neither mind,

nor conscience, and, still less Faith, to it. Beware lest it be so, too, with you, child!

Maybe, you keep rotting in your sins in spite of many confessions. If so, is not this a clear sign, child, that you have a stronger will to sin than to quit sinning? Oh, take heed! Such wills are filling hell.

"Without Me you can do nothing;" so Christ declares. And yet, we feel so self-sufficient and independent! What an inconceivable mixture of sin, nothingness and pride are we not, child, both you and I!

Do you wish to-day to please the Blessed Virgin, child? Be kind for her sake to any one who may have been, or happens to be wanting in kindness to you: *"Overcome evil by good,"* as the Apostle bids us do,

So long as you harbor within you unclean, nasty things, dread and anguish will rack your soul. Throw out the poison; shut off your mind bad thoughts, child: you will never have peace of conscience, until you do.

“A workman that is a drunkard will not be rich.” Hold this before you, child: you may not need it, exactly, as a remedy; but do not doubt, that it will benefit you also as a preservative.

Be charitable to all and partial to nobody: have no pets and but few friends. Rest assured, child, that by doing so, you will spare yourself, as well as others, many a heartache and disappointment.

Introduce and keep up in the family the practice of saying together

the Beads every day. It is the secret, yes, the real secret, child, that makes many a home healthy, prosperous and truly happy.

Beware that no dumb devil ever lay hold of, and tie up your tongue in confession. To come out of "*The laver of penance*," a greater sinner than one went in, what an abuse of grace, child! What a monstrous perversion!

Bestir yourself, lay up something for the next life. Alas, how sadly disappointed you will be, and shortly too, child, if you expect to get to Heaven a deadhead, that is, without good works!

In the Bible "*fool*" stands for sinner: hence the saying; "*A friend of fools shall be like unto them*," means, child, that you may not associate

with bad company without sin; do you understand?

Know, child, and bear it always in mind, that he does much who does well whatever his duty requires, how little soever and how seemingly trivial that be.

Yes, the gift of gab bears much discounting, child; for it is often nothing better than mere loquaciousness, the first-born of vanity; and besides giving the swell-head, is also wont to make the heart insincere.

In your sorrows say often to Mary; ‘Comforter of the afflicted, pray for us.’ No pure creature was ever more afflicted than she, child, and none is more able and willing than she to allay the afflictions of others.

“Where the spirit of the Lord is,

there is liberty." Yet many think it liberty to indulge their passions, the flesh and the world! Child, beware lest you, too, be ever carried away by the same mad delusion.

Objects frail and precious are never handled but with the greatest care, you know that, child. Oh, then! be no less cautious, no less guarded whenever you may have to touch another or yourself.

You go to confession, but do you strive to avoid sin after? If you do not, your sorrow can hardly be sincere. For, how can you hate sin from the heart, child, and yet make no real effort to avoid it?

No, child, you need not go far from 'home,' that is, out of your own self, to learn that: "*A friend is known in adversity.*" Say, think you as much

of former friends, who are now poor, as you did when they were prosperous?

Is there not a little too much worldliness and vanity about you, child? Correct your ways, and be sure, that indulging vanity and the spirit of the world will never make your heart contented.

You may as well seek to quench a fire by fanning and adding fuel to it, as to appease your passions by indulging them. To gratify them is to feed them, and what is that, child, but to keep up and increase their strength?

"I saw the wicked buried who also when they were still living were in the holy place, and were praised in the city as men of good works;" and yet, child, all along they were

wicked Alas, if such also should be your case!

Bear well in mind, child, that others, too, have feelings, and are, maybe, even more sensitive than yourself. Avoid, then, particularly to-day, giving the least trouble and annoyance, intentionally, to any one.

Offer up a Holy Communion, or a Rosary for some friend or acquaintance who may have fallen away from the practice of Religion. Who knows, child, but you may thus bring about the salvation of that soul?

A pail of water, a stamp of the foot, will put out an incipient fire, which left alone will soon destroy the whole house. Resist, child, oh! resist promptly and in real earnest any beginning of evil.

Do you wish to be well thought of,

and have always true friends? Speak only what is right to speak, child; for, as declared by Holy Writ, "*He that speaketh right things shall be beloved.*"

Say once your Beads to-day that scandals in our midst may cease, and the authors of scandal be converted; and beware, child, lest by word, deed or omission you yourself be ever a giver of scandal to any one around you.

Keep through the day a better watch over yourself and quickly stifle any prompting of revenge, spite or jealousy rising within you. What a blithe, joyful heart yours will be, child, when you retire at night.

"*Fear God and keep his commandments, for this is all man.*" Mind you well, *this is all man*; and learn

hence, child, that to despise the fear of God and his law, far from being manly, is the utter undoing of man.

Be humble, oh, be humble, child; for, "*God resisteth the proud, but to the humble He giveth grace.*" See how He pardons the sinful but humble publican! See how He rejects the proud pharisee with all his righteousness!

Can it be, child, that you feel ashamed to be seen saying your Beads? Be rather ashamed to be seen reading silly, nasty novels, or playing cards; and rest assured, that sensible people will have a better opinion of you.

Why do you stealthily and under cover what you would never dare if you were seen by any one? How foolish you are, child, if you think

that you can keep it from the light!
"I will discover thy shame, saith the Lord."

Yes, you may eat and drink when and what you really need. Still, you have better be always moderate, as to quantity, and regular, as to time. Why so, child? Because you will never become spiritual otherwise.

You may deceive yourself and others, but God certainly not. Beware, then, lest your 'I-cannot-help-it,' be but a mere 'I-will-not.' Be in real earnest for once, child, and you will see how you can overcome yourself.

Fast one day this week in honor of the Blessed Virgin, and also to atone for your disorders in eating and drinking. Far from hurting you, it will benefit, not only your soul, but also your health, child.

How can it be that you are firmly resolved to sin no more, when you will not avoid what is sure to lead you into sin again? You know better, child: why do you persist in willfully deceiving yourself?

Seek rather to wait than to be waited on, child. Mary never thought it beneath herself to wait on others; and your Divine Saviour, oh, no! He "*Came not to be ministered unto, but to minister,*" as He declares Himself.

"*Be not overcome by evil, but overcome evil by good;*" it is what the Apostle bids us do, child. Harbor, then, no spite against anybody, yea, rather, unobserved and from the heart, do some kindly turn to your offenders.

Never forget, child, that: "*He that*

seeketh to revenge himself, shall find vengeance from the Lord;" and therefore, repress, stifle without delay any prompting of spite and revenge that may rise within you.

Perhaps, you and yours have had and are still having your share of troubles. But know, child, that the end is not yet, and will not be until you return to your God and the practice of Religion.

Do you wish to be cherished and specially favored by the glorious Queen of Heaven, child? Be always solicitous to do for her sake what your heart tells you will please her most.

While at prayer make your body also pay its share of the homage which it, too, owes to its Maker, be composed in your exterior. But

what, child, if, the exterior being correct, your mind and heart should misbehave?

Watch and keep your temper under control, child, and "*Be not quickly angry.*" It is vipers, wasps and hornets that sting and wound as soon as they are touched.

Resolve to make the nine Fridays in honor of the Sacred Heart; and if you have done so already for yourself, make them anew for some one else. Charity begins, but ends not at home, child. And does not vicarious merit save mankind?

Oh, despair not, be not disheartened, child! There is hope for you yet. Go to Mary, cease not saying to her from the depth of your soul; 'Holy Mother of God, pray for us.' No one for whom Mary prays is ever lost.

For the sake of others, if not your own, be more reserved, child. You may break no law, but "*All things are not expedient;*" and "*All things do not edify,*" be they lawful. So, at least, thought and taught the Apostle.

Are you serving God in truth, child? Are you honest and sincere in your religious duties? Alas, if you are not! for it is written; "*Cursed be he that doth the work of God deceitfully.*"

Think more and oftener of your Guardian Angel, child; be at least, civil and polite to him. Is he less near you, less helpful, less entitled to attention, because he makes no show of himself?

Sensuality, being the very opposite of things spiritual, leads direct

to unbelief. Hence it is, child, that sensual people have always doubts in matters of Faith, and infidels wallow in impurities. Take heed, watch yourself!

“It is better to be rebuked by a wise man, than to be deceived by the flattery of sinners.” Child, never be so foolish as to prefer to be deceived into sin by flattery, than helped to goodness by correction!

The mere suspicion that another may think and say of you what you say of yourself disturbs you! What, then, makes you speak lowly of yourself, child, but artfulness and secret pride?

To hide a mortal sin in confession is itself a grievous sin, a sacrilege. Know therefore, child, that one must confess not only the sin concealed,

but also the sin of concealing it in former confessions.

No, you will never become wise, if you live a life of pleasure. Why so? Because it is written, that: "*Wisdom is not found in the land of them that live in delights*"; and surely, child, you will not doubt God's word.

You have swallowed a deadly poison, sin, and there is but one specific that can save you, namely, confession. What else you may do, will not avail; without confession you are lost, child, irredeemably lost!

Would you not resist to your utmost any one attempting to rob you? Even so, child: "*God resisteth the proud*"; for they appropriate to themselves the glory of His Gifts which He cannot surrender to any one.

You know that you are going wrong, and yet will neither mend your conduct, nor bear to be admonished! The devil's malice is of the same sort. Where, child, where must you end?

“Woe to you that are rich, for you have your consolation.” Are not these words of our Lord full of terror, child? And still, you envy the rich just because they can have whatever they want! How deluded you are!

Promise Mary to-day, that neither through sloth, greed of gain, or love of pleasure, you will ever miss Mass on Sunday and other Holy Days of obligation; and keep your promise. Rest assured, child, that you will never regret it.

“A horse not broken becometh

stubborn." And just so, too, with your will, child. Bent, as it ever is, on being free and froward, you cannot govern it, unless you break it, and do so constantly.

You know that practising on an instrument once or twice in a lifetime will never make one a musician. Then, neither think yourself good, child, because, forsooth, you may have done some act of goodness in your life.

Keep bravely on, child, and in spite of all your faults, serve God and His Holy Mother as best you can. It is far better to be limping along the right way, than run in the wrong one.

"The light of Thy countenance, O Lord, is signed upon us." Yet, you would fain excuse yourself for the

evil you do, and the good you leave undone on the plea of ignorance! Will not that light confound you, child?

No, child, without Mary's gracious assistance, you will never cease to be the miserable pot of sin and flesh that you are. Say then, oh! say to her often and fervently, 'Spiritual vessel, pray for us.'

"We ought to prevent the sun to bless Thee, O Lord, and adore Thee before the dawning of the light." So declares Holy Writ. Yet how little you think of your morning prayers, child! How easily, and how often you neglect them!

Think of the King's wedding in the Gospel, and *the blind and the lame compelled to attend it!* Prosperity, child, keeps you away from

God! Then, adversities must bring you to Him. If these too fail, what will save you?

“*Bear ye one another’s burden*”; hear you, child? This means not that you alone are to be borne with, but that you, too, must bear with others. Make sure that you never lose sight of this part of the injunction.

You are conscious to yourself that you dally too much with sinful imaginations, and then study how to quiet and ease your mind about it! What is that, child, but *to practise deceits against your own soul*?

Be well on your guard to-day, child, and see that through human respect, or some little ache and trivial indisposition, you do not leave off, or slight the task assigned to you, nor any of your other duties.

“Advise not with fools”: so enjoins the Bible. And what, if you not only advised with them, but were at their beck? And indeed you are, child, whenever you disobey God and His Church, not to displease some wayward chums.

“Be not hasty in thy tongue and slack and remiss in thy work.” Abide, child, always abide by this Scripture, and rest assured, that you will have fewer sins to bewail, and want will never pinch you.

Know, child, that if you discover to any one but those alone who should correct it, another's fault which no one knows but yourself, you are a whisperer; and know likewise, that *“The whisperer is accursed”*!

“Every proud man is an abomina-

tion to the Lord"; do you hear, child? Perhaps, you did not know this before, but now that you do know it, put yourself to the blush, and from this on be less haughty and less pretentious.

God and his most merciful Mother forbid, that you should be among the lost! But if you keep on sowing wild oats, and going the way leading to hell, where, child, where must you end?

"Cursed be the deceitful man . . . that offereth to the Lord that which is feeble." Remember this Scripture, child, lest you ever offer to God a son or daughter less gifted, for the gifted one whom He calls to His service in Religion.

"And He was subject to them."
The Son of God making Himself

subject to his own creatures, and toiling on earth for a living! Child, what think you of yourself? What of your, and men's love of preference and ease?

'Seat of wisdom, pray for us'; say, child, say this often to Mary. But convince yourself at the same time, that the more you will fear God, the wiser also you will be; for, *"The fear of the Lord is the fullness of wisdom."*

"Honor thy father in work and word and all patience." Oh, see, child, that you never lose sight of this command! nor either ever forget, whoever you be, that: *"He is accursed that angereth his mother."*

Engage not in things impertinent and interfering with any of your duties: mind your own business. Is

it not folly, child, to neglect what you should do, and busy yourself about what you have better let alone?

“He that pursueth idleness is very foolish.” How little you scruple idleness! Know well, child, that *foolish* in Holy Writ stands for sinful; and therefore, be not without serious concern about time idled away.

While eating and drinking watch and master yourself; at least, child, be as wise as all animals are: when they have their fill, they eat and drink no more.

“The talebearer shall defile his own soul, and shall be hated by all.” Do you hear, child? Then, not only shun, but hate and detest from the bottom of your heart all manner of tale-telling.

What a remorse at your death will be the thought of having lived as you do! Quit, child, oh, quit herding with sinners and sowing wild oats! Unless you do, you will be irreparably 'lost before you know it.

“The fear of the Lord shall delight the heart and shall give gladness and length of days.” And you imagine that the fear of God makes people sad, gloomy and embitters and shortens men's lives; how deceived you are, child!

“Honor thy father and thy mother that thou mayest be long-lived.” Behold, child, how filial piety is here promised by God a long life. What, then, can be the lot reserved to wayward youth, but a premature death?

Beware, child, lest you ever lend

ear or voice to any profane song, or do ever countenance talk and gossip of things which the Apostle would not have even as much as mentioned among Christians!

“The thought of a fool is sin.” So it is written, and it means, child, that you are both a sinner and a fool, a guilty fool, whenever knowingly and deliberately you think an evil thought.

How your secret pride frets, fumes and flares up at the mere thought that another is preferred to you! Your exterior may be edifying, but within you, child, there is not even a shred of true humility.

Be no chatterbox, child: *“Let not thy mouth be accustomed to indiscreet speech.”* At least to-day, be less talkative, and thus make your

tongue do some penance for its many slips.

How happy once, when God dwelled within you! How wretched you are now! But God's "*Tender mercies are above all his works,*" and you can be happy yet, child, if you want. Repent, return to your God; and peace and joy will return to you.

Deprive yourself to-day of some amusement and spend the time in reading some pious book, as the Lives of the Saints. You will find therein not only profit, child, but much more real pleasure than you imagine.

You give little, indeed, to God, if you reserve for Him only punched and filed off coin, and what else is of no use to you! In your offerings

to God be no Cain, but an Abel, child; give always of your best.

"I was hungry and you gave Me to eat"; so speaks Christ. See, then, how He is truly hiding in the poor, and what is done to them is done to Him! Feed, clothe, befriend Him, child. What a sweet, *"Come,"* will be his to you on Judgment Day!

"Christ liveth in me." Christ lives in every just a true life, which He prefers to his mortal life, since this He gave for the other. Sin robs Him of this new life. Oh, what is, then, sinning, child, but a new and real slaying of Christ?

Would you not be more honest and more sincere, child, if instead of vaunting and parading your fairness and veracity, you would put yourself to the blush, and bewail your deficiency of both?

“If thou give thy soul her desires, she will make thee a joy to thy enemies.” Always remember it, child, and be certain that, if you deny not yourself in things lawful, you will soon pass over to things unlawful.

Were it left to you to become one of the greatest and wisest men on earth, would you not do so, child? Then, *“Put on the Lord Jesus Christ,”* as the Apostle speaks, and you will grow wise and great in the same proportion.

Look well into it, and beware, child, lest your goodness, instead of being true and from the heart, be but apparent and mere artifice, with nothing to it but vaingloriousness and self-conceit.

When is it, child, that a vicious

horse does not need the bit? Just so, too, with your temper. Be sure that, unless you strive constantly to check and master it, it will bear you away to the precipice.

How you would prize an introduction to some celebrity, to a great somebody! You can appear before the King of kings any time you wish, and care not! Oh, visit, child, visit once in awhile your Divine Saviour on the altar!

“Thou shalt not steal.” Cease, then, holding on, or laying claim to what in conscience you have no right to. Part with it, child; wait not for death to part it from you, and you from God throughout eternity.

Yes, you must read; but must you read bad, dangerous prints? You must also eat, but you discard un-

wholesome food. Do likewise with books and periodicals; read none, child, allow none in the house that is not thoroughly sound.

You want to go to Heaven, you say, but not by the narrow gate. Can that be, child? "*Many*," says Christ, "*shall seek to enter and shall not be able.*" You will be one of them, for sure, if you presume to get in on your own terms.

The thought of death haunts and disturbs you so! Child, look well into it, and see lest your mind and heart be swayed by impurity; for it is the lustful and carnal that are usually most disquieted by the fear of death.

'Prayer is the asking of things that are right.' Would you ask the President to black your shoes and

wash your clothes? How often we ask God sillier things, child; and then murmur that He does not hear us!

Out of love for the Queen of Heaven, be particularly kind to-day to any one against whom you may have some feeling of dislike. Do not doubt, child, that Mary will bestow on you some special favor in return.

Maybe, you go to confession often enough; but are you truly sorry for your sins, child? If you are not, your sins are not forgiven. If sorry, how do you do again the bad things which you grieve to have done?

You think so much of your own comfort and so little of that of others, that you would fain have everybody wait on you! Be more independent, child, and never ask

another to do for you what you are able to do yourself.

A horse too well fed feels his oats and becomes fractious and unruly; even so with our own body, child; it becomes not only unruly and fractious, but insolent, and even treacherous, when it is pampered.

“There is one that humbleth himself wickedly, and his interior is full of deceit.” Can that be you, child? Just see, whether under the cloak of feigned humility you do not indulge sometime your sloth and secret pride.

‘Singular vessel of devotion, pray for us.’ Say it, say it often and fervently to Mary: but for her gracious aid, child, you will never cease to be the seething caldron of indevotion and distractions that you are.

Allow no smutty word to be uttered in your presence; "*Hear not a wicked tongue.*" Rebuke, child; frown down, at least, with all the earnestness of your soul any low, vulgar language within your hearing.

By a good confession you can regain the friendship of God, and bring joy to Heaven; why do you put it off, child? Why, oh! why will you continue to be the loathsome, hateful thing that you are?

Would you but think on the sufferings of your Divine Saviour, and the sorrows of His holy Mother, how better a Christian you would soon be! Child, resolve to make the Way of the Cross once in a while.

How weak, how fickle-minded you are, child! No one ever needed

Mary's assistance more than you do. Say then, say often and fervently to her; 'Virgin most powerful, pray for us.'

To live above your means and contract debts which you know you cannot pay, is to deceive and wrong your fellow-beings. How can any one do so, child, and not incur the wrath of God?

You relapse into your sins, because you will not avoid their occasions: "*He that loveth danger shall perish in it.*" So it is written, child; and you will surely perish in sin, if you shun not what leads you into it.

After being surprised by a fit of passion, go on your knees and say one Hail Mary, that you may control yourself better another time. Fol-

low this prescription, child, and you will soon master your ugly temper.

“He that hath fellowship with the proud shall put on pride.” How can it be otherwise, child? If you care, then, to please Mary, the most humble of creatures, associate with the lowly and humble, not the proud.

Examine yourself to-day with special care, and see what there is in you that must displease the Blessed Mother of God, and whatever it be, promptly and bravely sacrifice it to her love.

“Bear not the yoke with unbelievers.” Lest you should ever disobey this command, child, promise to-day God’s Holy Mother, that you will never countenance companies and courtships apt to lead to any mixed marriage.

What will the false esteem of being a clean person among men avail you, child, if you are numbered by God among the unclean? Yet, you think yourself clever and feel contented, if you only can gain the esteem of men!

"The heart of fools is there where there is mirth." Is your heart there too, child? Are you too of them who *"Are mad when they are merry"*? If so, be sure that your fun and frolics will end in sadness before you know it.

The surest way to relieve your own wants, is to relieve the wants of others: *"Give and it shall be given unto you"*; so Christ declares. Do you think, child, that He will not, or cannot keep his promise?

Maybe, you feel quite confident

that you will not die so soon. If so, look out, child; death is stealthily creeping upon you! Does not Christ Himself warn you, that: "*He will come at what hour you think not*"?

Are you really convinced that you cannot hide anything from God? If so, how comes it, child, that you make charity a cloak for selfishness, and under the garb of feigned humility pamper your secret pride?

"*Alms maketh to find mercy.*" Hence it is, child, that they who are generous with their substance in works of charity, sooner or later, find mercy in the grace of conversion, and die a happy death.

"*He that seeketh after evil things shall be oppressed by them.*" Who goes after the smallpox, leprosy, cancer? And you, maybe, go after

what is infinitely worse, sin! Mary's great mercy save you, child, from your own madness!

"A heart that goeth two ways shall not have success." You need not look elsewhere, child, for the cause of your disappointments. You know that your heart *goeth two ways*; how can you have any success?

When this thing or that makes you impatient, is it not evident, child, that you have less control over yourself than the thing has over you? Learn, then, that the only way to master yourself is patience. There is no other.

"He that contemneth small things shall fall by little and little." Fear, child, fear at this Scripture. Oh, what terror add not to it dope fiends,

harlots, besotted drunkards, apostates and others, all fallen *by little and little!*

Say frequently and devoutly to Mary; ‘Queen of martyrs, pray for us’; and instead of worrying over your troubles, you will learn and love to suffer. Bear in mind, child, that ‘a cross is a crown begun.’

No doubt, honor is a good thing; but know well, child, that when duty runs counter to nature and self-interest, the honor of the ungodly is just like a nail stuck in rotten wood; it does not hold.

Forgive, child, free your soul from all rancor at any cost. Why do you hesitate? Doubt not that, how great a sinner you may be, God requires no more to make a real saint of you.

Keep a closer watch over your

tongue. Remember, child, that "*In many words shall be found folly*"; and that "*He that keepeth his tongue keepeth his soul.*"

Most certainly, the Blessed Mother of God can and will help you; but do you really want to be helped, child? If you do, why, oh! why pray you not to her and ask in good earnest for her assistance?

Before retiring at night, child, recall the faults committed through the day by thought, word, deed and omission; be sorry for them and ask God's pardon, resolved with his grace and Mary's help to do better the next day.

The Son of God became man and died for you; and you are unwilling to put up with, and endure a little suffering and the least discomfort

for his sake! Child, have you no Faith, no heart, no feeling?

No, child, there is no standing still in goodness; "*He that is holy, let him be sanctified still.*" By not learning more you do not unlearn what you have learned; but in goodness, you always lose, if you do not gain.

Would you ever advise anybody to prefer a brief happiness and eternal sufferings to a brief suffering and eternal happiness? Make sure, child, that you never do yourself what you would dissuade everybody else from doing!

"*To him that knoweth to be good and doeth it not, to him it is sin*"; so declares St. James. And since you know but too well, child, what you should do, to be good, how can

you be guiltless, when you neglect to do it?

Avoid, child, oh, avoid all willful occasions of sin! It is with them just as with fire; you know, that once you come too close to it, you cannot but be singed and scorched, whether you mean it or not.

You claim that you love the most Blessed Mother of God, and for days no thought of her crosses your mind! How can that be, child? How can one love, and not think often of the beloved?

To seek to satisfy your curiosity by indulging it, is just like trying to quench a fire by fanning and adding fuel to it! No, child, "*The eye is not filled with seeing, neither is the ear filled with hearing.*"

Upright as you are, you would not

take the least thing from another, under any circumstances: yet, you withhold from God and His Holy Mother the honor and service that you owe them! Is that fair, child? Is that honest?

Oh, grieve not, resist no longer the Holy Ghost by your indolence and sloth in your religious duties! "*How long wilt thou sleep, O sluggard? When wilt thou rise out of sleep?*" Say, child, how long? When?

"*My yoke is sweet and my burden light*": so Christ declares. But you often think and find his Law and Doctrine distasteful and burdensome! What is that, child, but to give the lie to your Divine Redeemer?

"*Whatever shall befall the just man, it shall not make him sad.*"

Hear you, child? Learn, then, from this Scripture an infallible proof of true goodness; it is a cheerful resignation in trials and afflictions.

As soon as you wake up in the morning, and before closing your eyes to sleep at night, place your whole self in the care of the glorious Queen of Heaven. No one can be safer, child, than in her keeping.

“He that hath no guard on his speech shall meet with evils”: so it is written, child. Hold it always before you, and be more guarded and more considerate in your words, particularly, to-day.

Be as thoughtful to spare the feelings of others, as you would have them be to spare your own. You cannot help knowing, child, how you would have others behave to you; behave just so to them yourself.

“As much as she hath been in delicacies, so much torment give ye to her.” This means, child, that to live a life of pleasure is but to store up that much more torment to oneself. Take heed, and be less tender of your own comforts!

A pear good only in part is no good pear, you know that. Even so with you, child; you are far from being good, if you are good to some and not to others. Be, then, good to all without distinction of persons.

“Idleness hath taught much evil.” How so? Because idle brains are the devil’s forge and workshop. Never forget it, child; and at least when idle watch your brains, that is, your thoughts.

‘Virgin most prudent, pray for us’; say it, child, say it often and

ferently to Mary, lest beguiled by "*The prudence of the flesh*," you too be one of them who "*Practise deceits against their own souls*."

Surely, you would not suffer any one to misbehave in your presence, as you often do yourself before your Saviour on the altar! Child, bring no levity, no giddiness to church; nor ever go to church to show off, still less to flirt!

Not seldom, to part, or keep some people apart from God, the devil brings them to church with some congenial company! How wily! Child, take heed lest you, too, or any of yours, be ever caught in the same snare.

Make to-day a bonfire in honor of the Queen of Heaven; give to the flames any unclean thing, book,

picture and the like, that may be in your possession. Burn them up, child, lest they make you burn.

“How great is the mercy of the Lord and his forgiveness to them that turn to Him”! Hear you, child? Turn then, turn to your God without delay. To court God’s wrath when one can have his mercy, oh, what madness!

Go spend a little time before our Lady, and there at her feet entreat her to make you know and follow that state, or manner of life which will best conduce to your salvation.

How can you say that you do not mean to sin, when you know that what you do is sinful? It is a baited hook you bite at, and you mean to bite the bait and not the hook! Is not that guilty folly, child?

If God is really the motive of your sorrow, you will not grieve less for what offends Him more. If, then, a lesser fault displeases you more than a grievous one, be quite certain, child, that your heart is not sincere.

Do you wish to honor and please to-day in a special manner the most Blessed Mother of God? Out of her love, child, guard yourself from committing any willful, deliberate venial sin, however small.

Are you aware, child, that by seeking to please others, you but seek your own confusion? Yet it is so, beyond doubt; for, "*They are confounded that seek to please men*"; as it is written in God's own Book.

Since to supply our needs brings on new ones, rest assured, child, that

the more you cut down your wants, the better off and happier you will be. For, after all, they are surely better off and happier whose wants are fewer.

Take heed lest you ever disregard the advice of your betters on the presumption that you are old enough and can take care of yourself. "*He that trusteth in himself is a fool.*" Never forget it, child.

What a sad thing at the end of your life to look back on so many wasted opportunities! Turn, child, turn to the Blessed and most merciful Mother of God. She is your hope, your refuge.

"*If any one will do the will of Him, he will know of the doctrine whether it be of God*"; so declares Christ Himself. Is it not hence

clear, child, that want of Faith comes from not doing God's will, that is, from a bad life?

To notice and judge other people's faults costs nothing; but it costs much to see and correct one's own. Beware, child, lest this, at bottom, be the real cause why you would fain reform everybody except yourself.

"Touch not my anointed"; so God commands. See, therefore, that in deed, word, or even thought, you be never irreverent to Pope, Bishop, Priest or Religious. They are God's anointed, child.

Be very certain, child, that in whatever concerns the soul small things make always great endings. Oh, then, slight not, never despise a whispering of grace. never make light of a small defect!

“Blessed is the man that could prevaricate, and did not; that could do evil and did not do it.” What think you of yourself, child, who so easily yield to every prompting of greed, self-indulgence and human respect?

God would not give men a Saviour but through a Mother. Lay it, then, deep to your soul, child, that neither you, nor any one else, will ever be saved independently of Mary, the Saviour's Mother, and her intercession.

“In thy sorrow endure, and in thy humiliation keep patience.” Hold, child, hold fast on to this; and with God's grace and the assistance of his most merciful Mother, you are sure to win the crown.

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